the Chaplain

In this issue:

CHAPLAINCY CHIEFS

I TALKED WITH GOD ..... *Alfred C. Oliver, Jr.*

LAST CHANCE BEFORE CHAOS ..... *C. Stanley Lowell*

THE CROSS:TALISMAN OR POWER? .. *John H. Gardner, Jr.*

WHY THANKSGIVING DAY? ..... *George W. Williams*

THE TAX DECREE AND THE MADONNA *F. Eppling Reinartz*

THE PORT STAGING AREA CHAPLAIN *Vincent E. M. Nelson*

AMERICAN SEMINARY CHAPELS *(Princeton Theological Seminary)* ..... *H. L. McGill Wilson*

THY WILL BE DONE ..... *Louie D. Newton*

THE CHAPLAIN AND THE NEW AIRMEN .. *Charles V. Gibson*

Also:

THEY SAID IT! • THOUGHT-STARTERS

SERMON ILLUSTRATIONS • AT YOUR SERVICE

BOOKS • RECOMMENDED READING

EDITORIAL • SKY PILOT SATIRE

NEWS AND VIEWS

NOVEMBER-DECEMBER, 1949

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THE Chaplain

VOL. 6 NO. 9

Articles

CHAPLAINCY CHIEFS 2
I TALKED WITH GOD ..... *Alfred C. Oliver, Jr.* 3
THE PORT STAGING AREA CHAPLAIN ..... *Vincent E. M. Nelson* 21
AMERICAN SEMINARY CHAPELS *(Princeton Theological Seminary)* ..... *H. L. McGill Wilson* 23
THE CHAPLAIN AND THE NEW AIRMEN ..... *Charles V. Gibson* 31

Sermons

LAST CHANCE BEFORE CHAOS ..... *C. Stanley Lowell* 9
THE CROSS: TALISMAN OR POWER? ..... *John H. Gardner, Jr.* 15
WHY THANKSGIVING DAY? ..... *George W. Williams* 17
THE TAX DECREE AND THE MADONNA ..... *F. Eppling Reinartz* 19
THY WILL BE DONE ..... *Louie D. Newton* 28

Departments

THEY SAID IT! 7
SERMON ILLUSTRATIONS ... 8
BOOKS 14
EDITORIAL 33
THOUGHT-STARTERS 35
AT YOUR SERVICE 37
RECOMMENDED READING .. 39
SKY PILOT SATIRE 42
NEWS AND VIEWS 44

Editor: THOMAS A. RYMER
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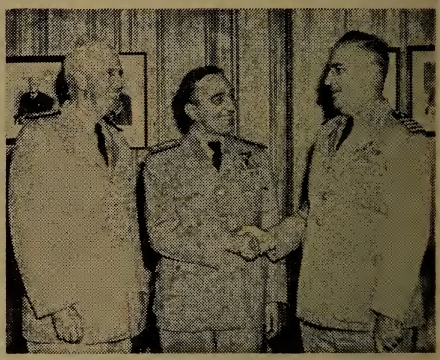
Chaplaincy Chiefs

Chaplain Roy H. Parker has been appointed Chief of Chaplains, U. S. Army, with the rank of Major General, succeeding Chaplain (Maj. Gen.) Luther D. Miller, who was made Chief of Chaplains on July 14, 1945. Chaplain Parker was ordained a Baptist minister, and entered the Army on November 6, 1918, being assigned to the 23rd Infantry. He served with the Second Armored Division, the V Army Corps, and was Chief of the Personnel Division, Office, Chief of Chaplains. In addition to overseas service ribbons, Chaplain Parker holds the Legion of Merit and Army Commendation Ribbon.

The Navy Department has announced that **Chaplain Stanton W. Salisbury** has been appointed Chief of Chaplains of the Navy and Assistant Chief of Naval Personnel, with the grade of Rear Admiral. He succeeds retired Chaplain (Rear Adm.) William N. Thomas, who has completed 31 years of service. Chaplain Salisbury saw service in World War I while with the Army and in the recent war with the Navy. He was ordained a Presbyterian clergyman in 1916. Chaplain Salisbury has been awarded a Letter of Commendation and ribbon for his World War II service and holds an honorary degree of Doctor of Laws from the University of Omaha.

Chaplain Luther D. Miller (left) shown congratulating Chaplain Roy H. Parker, who succeeds him as Army Chief of Chaplains, after presenting Chaplain Parker with the Legion of Merit in 1946 for supervising religious activities in North Africa. (*U. S. Army photograph*)



Chaplain Stanton W. Salisbury (right) is congratulated by Rear Adm. Thomas L. Sprague (center) upon his appointment as the new Chief of Chaplains of the U. S. Navy succeeding Chaplain William N. Thomas (left), who retired after 31 years of service. (*Official N. M. E. photograph*)

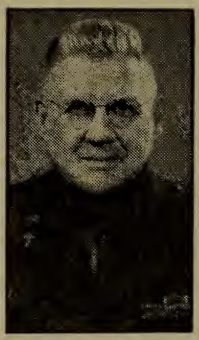
Chaplain Charles I. Carpenter was appointed as Air Force Chief of Chaplains for a statutory four-year term in the grade of Major General.

Friends of Chaplain A. J. McKelway, Director, Chaplaincy Service, Veterans Administration, are delighted that, after a long illness, he is back on the job at the central office. None are happier over his return than his close associates, whose splendid leadership during his absence he commends with deep gratitude.

I Talked with God

By Chaplain (Col.) Alfred C. Oliver, Jr., USA, Ret.

(Founder and Chairman, Board of Trustees, The World Understanding Foundation)



Chaplain Oliver, who relates part of his wartime experiences in the article which follows, is a graduate of Princeton University who served Methodist pastorates in Island Heights and Millville, New Jersey.

His article, "World Understanding—Key to Lasting Peace," which explains some of the specific plans of the World Understanding Foundation, was reprinted from *Armed Force* in the November, 1948, issue of *The Chaplain*.

ALL folks, everywhere, are conscious, in varying degrees, of the reality and nearness of a Presence which we call God. But, with most folks, one's spiritual life is kept in a very secret chamber of his soul and is only appealed to for help in times of great need. If one could get the men who served at the front during World Wars I and II to overcome their reticence and be perfectly frank, many a one could tell how, in the solitude of some foxhole, he became conscious of a luminous Presence there beside him and how gradually the fear of death and the sense of hopelessness vanished, just as God lifts the curtain of the darkness at dawn. You say, "Bosh! Such talk is the figment of some fevered imagination." This is the natural reaction of some, but to those who enjoyed such an experience there is a feeling of certainty that it was real, for it brought an inner strength and peace to their souls.

One strange thing about such spiritual phenomena is that the time and place are unpredictable. Nevertheless this fact does not detract from their certainty. To illustrate this, I plan to recount two spiritual experiences which changed the entire course of my life. They happened over thirty years apart, on opposite sides of the world, and under diametrically different circumstances. In spite of this, they are so easily demonstrable and so fundamentally related that I believe all will be convinced of their reality.

Go back with me to a church in New Jersey. It is the first Sunday of a month in the fall of 1908. As was the custom of this church, it was the day when the Holy Communion was to be celebrated. During the preliminary service and while the sermon was being given, I was oblivious of what was happening because my whole attention was concentrated upon devising a sales talk by which I hoped on Monday to sell three carloads of lumber to a certain buyer in Astoria, Long Island. All of a sudden, my wife nudged me and I became aware that members of the congregation were going forward to receive the sacred elements. As a church member, my friends looked for me to do likewise, and so without any sense of worthi-

ness I also arose and knelt at the altar. Certainly, you must realize from this unadorned factual account of what actually happened that there was no psychological build-up or emotional stimulus that would lead one to expect the astonishing thing that now occurred.

. . . God Spoke to Me . . .

As I knelt there, at the altar of that village church, I had the distinct impression that God, Himself, spoke to me. He said, "I want you to give up your business and home and preach My Gospel." This shocked me into intense awareness. His demand was so real that, in the most natural manner in the world, I answered, "There must be some mistake. Thou knowest I never spoke in public in my life—I don't feel capable—I don't want to preach—I'll give more money to the church—" "No," the Lord insisted, "I want you." In desperation I then dared to suggest this presumptuous bargain to the Lord: "All right," I said, "I do not understand this at all, Lord, but I'll try preaching for a year. If within a year there are no visible results, I'll consider that this has all been an illusion and I'll go back to making money. If there should be results, the rest of my life is Yours." The result is that I have been preaching for over forty years.

As I look back, the first hour after the conclusion of this Communion service was the hardest. As my wife and I walked uphill to our new home, which was the fulfillment of her cherished dream and which, according to my "bargain," we must now surrender, I went over and over how I should break the news to her. She was the daughter of a minister and was "fed up" with parish life. She was very outspoken and had often remarked that she would never marry a preacher. Well, she hadn't, but, through a strange providence, was to become the wife of one, without her consent. I feared how she might react to entering again this exacting field of service.

We entered our home by the kitchen door. My wife said, "Here are my things, hang them up, it will only take me a few minutes to get our dinner on the table." I said, "Not so fast—something has happened that I must talk over with you at once. God has called me to preach." She stood there looking at me, while I told her about my experience at church. Her face became more and more flushed. When I finished, she cried, "I don't believe it, you can't preach for sour apples; there is nothing so futile in the world as a poor preacher." "That is all true," I replied. "Suppose we put it to the test right here and now. You sit in the chair over by the window and I'll preach my first sermon to you." She was so astonished that she complied without a word. I have no idea what I said on that memorable occasion. All I remember is the text of the sermon, which was, "God so loved the world that He gave His only begotten Son." The result was astonishing to us both. Never again did my wife question my divine call, which, to those who know her, is a miracle in itself; and never since that moment have I questioned the reality of God's Presence.

The other circumstance of a spiritual intervention occurred during the first week of July, 1944, in the cell of a Japanese guardhouse at the Japanese prison camp for the American prisoners who had been captured on Bataan and Corregidor. This camp was

situated east of the city of Cabanatuan, some one hundred ten kilometers north of Manila. At the time of the incident, I was a special prisoner in solitary confinement. For three months, I had sat from 6 a.m. to 9 p.m. each day, with my arms outstretched, fingers touching my knees. A guard with fixed bayonet had stood on duty in front of my cell day and night. My offense had been the smuggling of medicine through the fence for my fellow American prisoners. I had been beaten unconscious on three separate occasions, because I refused to reveal those within camp who had assisted me. I now remained in the cell enduring frequent questioning and under the threat of being beheaded.

The particular day in question had been an especially bitter one. Tied with a rope about my waist, I had been driven around noon out to the latrine by my sentry. Upon my return, I had stopped in front of the Jap guardhouse to wash my hands at a spigot. This was one of the few privileges that prisoners enjoyed. There, while my back was turned, my guard tried to kill me, by striking me in the back of the neck with the butt of his rifle. I escaped with my life because I suddenly noticed the unholy glee of some Jap guards who faced me. They seemed to be interested in something occurring behind my back. I turned my head to see what it might be, just as the blow fell, which made the blow a glancing one and I was not killed. Knocked to my knees, I staggered to my feet and made it back into my cell. Why my guard didn't bayonet me when I fell is a mystery God alone can explain. A month later, I fainted from the pain and was turned over to the American authorities. Our doctors had no X-ray machines, and I went for ten months without any treatment for my neck. Then a doctor at Walter Reed General Hospital in Washington, D.C., showed me X-ray plates which revealed that the Jap sentry had crushed two neck vertebrae into my spinal cord where the crushed bones had calcified. It was then too late to operate and my only relief from pain is a steel collar which I must wear for the rest of my life.

Of course, I didn't know all of this back there in July of '44; I just knew that my neck pained unmercifully and that I felt bitter about the uncalled-for cruelty of the Japanese toward myself and the other Americans imprisoned with me.

Forgive us . . . as we forgive . . .

Slowly the hours of that particular afternoon passed and darkness descended. Finally, it was nine o'clock and I was able to change position by stretching out on the wooden floor. My mind was in a turmoil but gradually I got hold of myself and more or less involuntarily started to repeat the Lord's Prayer. The first part went smoothly, but when I came to the part where one says, "Forgive us our trespasses *as we forgive them that trespass against us,*" something like an unseen hand stopped me, and I was intensely conscious that I could not honestly proceed. Now occurred a terrific battle within my inmost soul.

The first eighteen hundred prisoners who had died in this Cabanatuan prison camp were buried without religious services, because the Japanese camp commander would not permit the American chaplains, although we had all faiths present in camp, to function. I found this hard to forgive.

Moreover, there had been innumerable cases of unthinkable cruelties, as when the Japs permitted scores to die of diphtheria, although the Jap doctor had plenty of antitoxin stored within fifty yards from where these comrades of mine were choking to death. It was hard to see the Japs withhold our Red Cross packages and to watch Americans starved down to ninety, eighty, yea even sixty pounds, and then forced to work at farm labor with a fever of one hundred and four. All this and much more passed swiftly through my mind. My bitterness, and hatred of the Japs intensified. Now as a Christian minister, I was confronted with the necessity of repeating honestly this perfect prayer given to us by our Lord and Master. God demanded that I forgive these Japs who had without pity tortured me and my fellow prisoners, or I was going to forfeit the close relationship with God that had become increasingly precious since that far-off day when I had knelt at the altar of my home church in New Jersey. It was a difficult choice. It was an exhausting spiritual struggle. Finally my better self came out triumphant and I was able to sincerely forgive them and complete the Lord's Prayer.

God Spoke Again

As I lay relaxed with a sense of victory, God spoke to me for the second time. He laid it upon my heart that I was to be His ambassador in the inauguration of a World Peace Movement, which would be based upon understanding. I was impressed with the sense that peace could be obtained only through following this sequence. *Through understanding* the peoples of the world were to obtain sufficient *confidence* in each other that sincere *cooperation* would be assured, out of which they could attain a lasting peace.

When I was finally rescued by the grace of God and reached the States—I followed the leading of His Spirit and helped to incorporate in Washington, D.C., the World Understanding Foundation—a project not to study the effects of war, but rather to discover techniques through education which will prepare the world for peace. As evidence of this organization's divine sponsorship, let me recount some things that already have been accomplished.

(a) Maryland University has allotted the Foundation sufficient land upon her campus for the buildings and all international exhibits. Realizing that propaganda and political alignments fail, the Foundation plans to set up a long-range program of education. Already, eleven nations have written to their home governments recommending that they cooperate in this project. Each nation must sign an agreement specifying that they will maintain exhibits at Maryland University for a period of fifty years.

(b) *Armed Force,* formerly the *Army and Navy Bulletin,* gave its front page to an article concerning the Foundation, and in an accompanying editorial stated:

"Editor's Note—The following article is on the subject of peace. At first glance it might thus appear to be outside the province of a military publication, until it is realized that the ultimate goal of the editors, as well as of Chaplain Oliver, is also the attainment of lasting peace. There is nothing inconsistent in our two approaches of the problem, because the author of the peace plan outlined herein also is known to believe in the

maintenance of a strong, adequately prepared United States until a permanent formula for world peace can be guaranteed. His article presents a fresh and interesting approach to an age-old problem, with at least a basic potential for ultimate success. Only a soothsayer would attempt to predict whether it will work. We were impressed by the fact that it was developed in the brains of practical realists, most of whom know the horrors of war, instead of, as is often the case, dreamy visionaries bolstered only by pacifist ideals. It also is significant that this is the first peace plan that has received the indorsement of one of the largest veterans' organizations."

(c) The Veterans of Foreign Wars, representing two million men who have seen military service overseas, endorsed the Foundation at their national convention. This is the first time that a group of fighting men endorsed a peace movement. It illustrates the deep-seated longing for peace of the average American citizen.

Surely such results are not the work of man, certainly not of me. To any objective thinker, I feel that they reveal the Hand of God. Therefore, I am emboldened to humbly invite American citizens everywhere to become partners with me in this inspired project for world peace.

Genius is the ability to go on when ordinary men say that the battle is lost; the faith one has when no one else can see a reason for it; the vision to see the rainbow before the storm is over; the will power to go on struggling after strength is done. That is genius.—Selected

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

We are not angels, which have their dulcimers ever on the choral pitch. We are mortals, attaining the celestial accord with effort, through a stage of pain.—GEORGE MEREDITH

God washes the eyes by tears until they can behold the otherwise invisible land where tears shall come no more.—BEECHER

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—R. W. EMERSON

When thou hast done a good act and another has received it, why dost thou still look for a third thing besides these, as fools do, either to have the reputation for having done a good act or to obtain a return?—MARCUS AURELIUS

The real sources of joy in this life are not the results of easy tasks, but of hard ones.—SIR WILFRED GRENFELL

Be not simply good—be good for something.—THOREAU

You can preach a better sermon with your life than with your lips.—GOLDSMITH

If you want to know the will of God, you must take time to know Him.—ALLEN E. CLAXTON

SERMON ILLUSTRATIONS

The Seat of the Trouble

A small boy caught a bumblebee and took it to school in a little tin box in his hip pocket. During class the bee escaped and began causing him discomfort.

"George! You are disturbing the class. Sit still," the teacher exclaimed. A short time later George was squirming again, and the teacher repeated her command—"I told you to sit still!"

"Yes, Ma'am," said George, but in a few moments he was writhing more violently than ever. Now the teacher shouted, "George, why don't you be quiet? "

"There's something going on back here that you don't know anything about," the youngster gasped.

When people begin to act unreasonable it is safe to assume something is wrong. Instead of losing patience with those who seem uncooperative or troublesome, we ought to try and find the cause of the trouble.

—Roland G. Bortz (Palmerton, Pa.)

We Build a Church

People sometimes wonder why the pen and ink drawing of a church is given space on the wall of the dining hall at the Philadelphia Seminary. From a distance it looks like the sketch of a rather ordinary church building. But when one looks closer he sees that the building is made up entirely of the names of members in the congregation. The artist had written them cleverly to form the walls, windows and other important parts of the structure.

The church is more than brick, stone, and wood. It is made of individuals like you and me.

—Charles V. Naugle (Columbia, Pa.)

Keys Represent Insecurity

It has been said that keys are a penalty of civilization. Each of us, no matter how simple our lives, has need of keys. And keys are symbols of potential trouble representing anxiety and responsibility.

Each key on our key rings represents something we must safeguard, something that is potentially insecure, likely to be coveted by others, liable to loss or theft.

The more keys we need, the more possessions we have and the more we worry. But no key will spare us from anxiety, or safeguard us for eternity. The only security against anxiety and worry is to love our possessions less than we love God and our fellow man.

—Joseph B. Mohr (Fullerton, Pa.)

Not Enough Time

A pastor was seeking people to assist in the Every Member Visit. Frequently he was given the excuse: "I really don't have time." Sparked by this refusal, he made a few calculations and thereafter had much less trouble convincing his people they could afford more time.

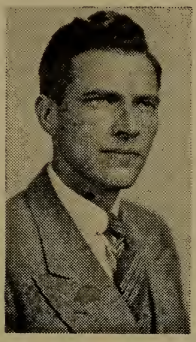
His figures showed that a person who goes to church once a Sunday, and spends five minutes in prayer each of the other days in the week, uses only seven months' time if he lives to the age of 70 years.

—Harry D. Hawthorne (Newton, N. C.)

Last Chance Before Chaos

By C. Stanley Lowell

(Pastor, Wesley Methodist Church, Washington, D.C.)



Educated at Asbury College, Duke University and Yale Divinity School, Mr. Lowell served parishes of the Methodist Church in Miami, Florida; Wilmington and Dover, Delaware; and became pastor of Wesley Church, Washington, D.C., in 1947. In World War II he served as a Navy chaplain.

IN the Gospel according to John there is recorded this solemn word of Jesus: "We must work the works of Him that sent me while it is yet day. The night cometh when no man can work." We have here a note of warning. There is a time of opportunity that must be seized, exploited to the utmost. For after a while that time passes and is no more.

An ancient story in the book of Samuel bears out this warning of our Lord. We find Saul, King of Israel, going to a spiritualist medium at Endor, to get her to bring up Samuel. Samuel, the country's elder statesman, had been dead for some time. Now, at a critical hour, Saul feels the need of Samuel's counsel and support. If he could only see Samuel and talk with him the situation might yet be saved. So he seeks out the medium and says to her: "Bring me up Samuel." The pathetic thing about all this was that once upon a time Saul had had Samuel. Samuel had chosen Saul to be King. Samuel had been Saul's advisor, his confidant and friend. But during those days when Saul had had Samuel with him he had not listened to him. He had disobeyed him repeatedly and flouted his suggestions. But now that Samuel was gone and all Israel was in peril, the King began to wish for his old friend. If only he had Samuel now, he thought, things would be different. Now he would listen to what the old man had to say. Now he would faithfully follow his advice. Now he could see the error of his ways and would do better. Samuel must come back and help him. So in this primitive story we read how Saul went down to Endor trying desperately to regain an opportunity he had once had and thrown away. There is a moving pathos in his cry: "Bring me up Samuel!"

It Can Happen

Saul found that there was such a thing as having an opportunity, losing it and then not being able to recover it again. It happened to him and it has happened since to a good many others. A year or more ago the papers carried stories about a man who had been fired from a $20,000-a-year job after holding it one day. His appointment to that job meant fulfillment of a lifetime ambition. The day it was announced he was on his way to address an important meeting of fellow

executives. He happened to run into some of his old cronies en route and there was nothing for it but that he must have a drink to celebrate his good fortune. One drink led to another and another and another. When the man finally arrived at his meeting, he was in no shape for anything constructive. He acted like a blubbering idiot and completely disgraced himself. The next day his disgruntled board of directors met and fired him. Believe me, I would not like to have been around and had to listen to what that man said when he came to himself and realized what had happened. He had only the one opportunity; they never tried him again. So this thing is possible. A man can have a chance and abuse it or bungle it to the point where he loses it altogether. Well, a pre-mortem is always better than a post-mortem. While we still have some kind of a chance we do well to be admonished. Let us be careful with it and make the most of it while it is ours. "We must work the works of Him that sent us while it is yet day. The night cometh when no man can work."

There is a time to do it, our text says, a strategic moment "while it is yet day." In that moment we must act if the goal is to be won. To fail then may be to fail, period. That is the way I feel about this church. It has had a great history. But greater still is the opportunity it has in the future here. I can envisage here a great religious center, brimming with worship, study and social opportunities for thousands of people. I can envisage a significant influential church whose message is heard afar—a bulwark of Protestantism here in the nation's capital. We have that matchless opportunity in our grasp now. But if we do not seize it and make the most of it, we shall surely lose it. If we do not begin to create now that which God has given us the opportunity to create, we shall prove ourselves unworthy. Instead of that brilliant citadel of Protestant leadership, we shall have a few tired folks sitting around the cold ashes of a great hope, dolefully lamenting what might have been. This is the day for us. "The night cometh when no man can work"

The Day of Nations

For nations, no less than for churches, I believe that there is a day of opportunity. They can seize their chance, make the most of it and go on to glory, or they can fail and sink to ignominy. Spain is but one example among many. What a marvelous opportunity she had—and tossed away. Just four centuries ago Spain was the greatest power in the world. Spain was far ahead of Britain and France, her potential rivals, at that time. Spain, not Britain, should have been the great world power. Then with a chance like that in her hands, Spain threw it away with a series of incredible blunders. First there was the Inquisition, carried through with such desperate finality. The historian, Frederick Meyrick, states that 32,000 persons were burned to death by the Inquisition in this unhappy land and that 300,000 others were tortured, dispossessed of their property and disgraced. On top of that came the stupid expulsion of the Jews which deprived Spain of skilled artisans and leaders in the business world she could ill afford to lose. Then, instead of conserving their strength for their enterprises in the new world, the Spaniards chose the foolish course of war in Europe. Spain was bled

white in the continental wars, and the folly of the armada sent against Britain was the last straw. Once she had an incomparable opportunity that was lightly tossed away. It is an opportunity that will not be regained in any foreseeable future. The night has come when no man can work.

There is our own United States. What bright opportunities we have had—and lost. During the twenties, for instance, we had a chance to build world peace such as may never occur again. There was a League of Nations starting out in a promising way to resolve international differences and remove the causes of war. We who today criticize the Russians for their intransigence in the United Nations must remember that we would not even be a member of the League. We weren't even there to use the veto. Germany then was no threat to peace. She was almost totally disarmed. Her government was a democracy in the finest tradition. Russia was weak, concerned with her Five-Year plans, desiring nothing in the world but a long-continued period of peace. Russia kept sending her representatives to the other powers with proposals for general disarmament. When things got tighter and tighter in Germany and the democratic government there was hard put to it to survive, we refused help. But when Hitler came to power we and the British vied with each other to give him the credits and the encouragement to re-arm Germany. All these points can be substantially documented. They just happen to be true. Many are always bewailing our failure to prepare for war. But what about this far more serious failure to prepare for peace? What is the use of fighting a lot of wars if we are then too exhausted or too stupid to follow them up with the policies that can create and preserve peace? Well; we had in the golden twenties just about the finest chance the world ever had for peace, and we hopelessly bungled it.

What Remains to Us Now

Now, in the infinite mercy of God, we have another chance. I do not think it is as good a chance as we had then. Then Europe was relatively intact; the morale of the people was strong. Today we have the unimaginable destruction, the food shortage, inadequate clothing, and the problems of physically and morally exhausted peoples who have no courage left in them. It is not as good a chance as we had then, but it is all that remains. Those who would solve the world problem with force keep accusing those who would solve it peaceably with minimizing the problem. I, for one, plead innocent to that charge. It is going to be a terrific job to find a peaceful solution to the world's problems. The chances of success are not too bright. We are going to have to pitch in with absolutely everything we have and then we may not make it. Yet it is only fair to ask what chance there is of solving the world's problem by force. Does anyone honestly think that armies, navies, air forces and super weapons alone can settle it?

Like most American citizens I am deeply concerned about the present trend toward war. I have no objection to an intelligent defense program. I urge it. But what I find so discouraging is the tendency among our people to suppose that a heavy military program alone is going to settle the problems of the world. It won't because the problems just aren't that simple. There is an alternative pro-

gram, as we shall see in a moment, that represents our only hope. This program is our last chance for peace. It is a thin, weatherbeaten, battered, tattered chance, but it is our last chance before chaos. Let us make the most of it while it is yet day. "The night cometh when no man can work."

You and I

As individuals, too, we can bungle an opportunity till it is gone beyond recall. A friend recently told me of a friend of his who was so busy he never had any time for reading. He made up his mind that when he retired he would devote most of his time to that. But when he finally retired his eyes were so bad he couldn't do it. There is something typical about that little tragedy. Coming more deeply into the theme, we find that people can put their religion off in much the same way. There was a Persian prince who, they say, divided his life into four decades—the first for travel, the second for affairs of state, the third for friendship, and the fourth for God. But he died, alas, at the end of the first decade. It is a parable of so many. I am indeed impressed by the large number of people I encounter who "are going to do something about church" in the near future. Right now there is this, that, or the other that makes it impossible. But in a few months or a few years things will be different. After you serve a parish a while you spot these people. In a certain parish I served for quite a term of years, I used to make a game out of guessing what the next alibi would be. And I confess I used to follow up some of those people not because I had any hope of interesting them in church, but just to see if I could guess what excuse they would offer next. I remember one woman who was quite miffed because when she told me their family wouldn't be able to start to church just yet and why, I began to smile broadly. I hadn't realized I was smiling. I just felt good because I had won a little wager with myself as to which alibi she would offer.

It is so infernally easy to lose a high opportunity. Most people don't throw it away; they fritter it away in a lot of trivialities. They let it slip without ever quite realizing what goes on. I don't think Saul realized what he was doing to Samuel. If someone had said: "Saul, you're doing the wrong thing to flout Samuel's advice. Some day you'll wish you hadn't." Saul would have laughed and said: "Oh, I don't mean any harm. I'm only fooling the old man a little bit. He takes himself too seriously anyway." The trouble is that careless neglect seems to damn a man quite as effectively as overt rejection. "The night cometh when no man can work."

John Marquand has written a story about it—*So Little Time*. It is a story about a play doctor who longs to be a playwright. Indeed, the man never intended to be anything but a playwright. He just fell into the other and went along with it. He has a flair for taking other people's work, trimming it, repairing it, pointing it up and making it click. He is very successful at this, yet he has always this deep longing to create a play of his own. He keeps putting it off for one reason or another. His family must have security. He hesitates about leaving a sure thing and trying his hand at something risky. The years swiftly pass. Finally he has achieved financial security. He has the time and the opportunity. He goes to work on his play. He puts the

very best into it and at last it is finished. But even before anyone has read it there sweeps over him the sickening conviction that it will not do. "Ten years ago he might have done it. But it was too late now. He tossed the manuscript on the chair. His anxiety was gone because everything was gone. Yes, ten years ago it might have been different, but it was too late now." Friends, there is a time to seek God and that time is now. So many have discovered that in putting God *off* they have unwittingly put Him *out*. Once, in that first decade they felt the need of Him. They were ready to respond, only somehow they didn't. The years rolled away and one day they realized they could no longer seek God in the way they might have sought Him then. God is the same, but they, somehow, are different. They long to go back, but night has come.

Now Is the Time

This sermon would be rather morbid were it not for the fact that an opportunity is still ours. A chance remains to do something about it. It is yet day. This sermon is a pre-mortem as yet. Only our failure to act decisively now can make it a post-mortem. We still have a chance for world peace. Granted that the proposed use of violence cannot bring peace, is there any alternative? Yes, there is. We can put forward proposals for world disarmament under effective international supervision and control. We can mobilize our resources for world recovery. We can equip ourselves politically and mentally for the making of peace. We can put an end to all discrimination in our own country that is based on race, creed or religion.

Each Memorial Day we recall the courage and devotion of those who had to die because of bright chances bungled. As we remember them, let us remember that. Let us highly resolve it shall not be again.

So much for the nation: And for ourselves, it is not too late for the things that matter most. Our Samuel is still with us. It is yet day. This sermon turns out to be optimistic. It is based on the premise that right decisions made now can avert future doom. In Dickens' *Christmas Carol* the Ghost of Christmas Future takes Scrooge into the darkness of an ill-kept cemetery and pauses before a miser's grave. Looking closely at the moss-covered stone he can make out the inscription: "Ebenezer Scrooge." He cries out in terror: "Are these the shadows of the things that *Will* be, or are they the shadows of the things that *May* be only? " Then, in a burst of faith, he answers his own question: "Men's courses will foreshadow certain ends, to which, if persevered in, they must lead. But if the courses be departed from, the ends will change."

I believe absolutely in that. But now is the time for it—this blessed now. Now is the time to seek God with the whole heart, to dedicate oneself to His service. Now is the time for world peace. Now is the time for brotherhood and friendship and goodwill. Now is the time for every good and decent thing upon this earth. But they will not wait, friend—*they will not wait!* "Let us work the works of Him that sent us while it is yet day. The night cometh when no man can work."

BOOKS

● *News about the newest*

The Right People, by McCready Huston, is the story of the readjustment of a successful man to tragedy and his slow discovery of the spiritual strength which enables him to do so. This book does not exploit; it *expresses,* with sincerity and insight, the search for belief in our times. Price $3.00. J. B. Lippincott Co., E. Washington Square, Philadelphia 5, Pa.

The plans and methods Weldon Crossland describes in *How To Increase Church Membership and Attendance* are wholly usable, complete, and easy to carry through, showing the minister *how* to build a larger congregation. Price $1.75. Abingdon-Cokesbury, 810 Broadway, Nashville, Tennessee.

The *Yearbook of American Churches,* 1949 Issue, is edited by George F. Ketcham of the Federal Council of Churches. It is the only regularly published reference volume giving up-to-date information on every religious denomination from the largest to the smallest in the United States and Canada. This indispensable reference book contains statistics and general information concerning churches and allied organizations, including a detailed directory and record of U. S. religious bodies, with names and addresses of church officials. Price $3.50. Sowers Printing Company, Lebanon, Pa.

The story of Julian, the Apostate, who as Emperor of the Roman Empire tried in the fourth century to turn back the rising tide of Christianity—and almost succeeded—is told in Louis de Wohl's *Imperial Renegade.* How Julian, with the might of the Empire, sets about to crush Christianity makes a tremendously exciting story. Price $3.00. Lippincott.

No modern popular writer has written about Christmas with more heart-warming enthusiasm than Bess Streeter Aldrich. In *Journey into Christmas,* a handsome gift book, her favorite Christmas stories, new and old, have been collected. Some are dramatic and inspiring, some tender and full of warm sentiment, but all center around that most beloved of our holidays. Price $2.75. Appleton-Century-Crofts, Inc., 35 West 32nd Street, New York 1, New York.

English critics, usually more reserved than those in this country, have showered praise on the latest novel of Winston Clewes, *Journey Into Spring.* The novel tells the story of Fletton, a neurotic ex-soldier whose only desire is to be left alone. Clewes traces the reluctant baronet's inheritance of the title and a bleak mansion near Fletton, and his gradual involvement in the lives of the villagers. Alfred A. Knopf, Publisher, 501 Madison Avenue, New York 22, New York.

In *Faith and History* Dr. Reinhold Niebuhr examines the various modern views of history and shows how each fails in some respect or other to be fully satisfying. He then goes on to point out the rule which faith must play and how a Christian interpretation of history can and does answer the problems that beset us. Price $3.50. Charles Scribner's Sons, 597 Fifth Avenue, New York 17, New York.

TEXT: *"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* (I Corinthians 1:18, 23-24)

The Cross: Talisman or Power?

By JOHN H. GARDNER, JR.

(Pastor, First Presbyterian Church, Baltimore, Maryland)

Dr. Gardner is a graduate of McCormick Theological Seminary, Chicago, and holds D.D. degrees from Blackburn College and Hamilton College. He was a chaplain with the 75th Infantry in World War I, and is a member of the General Commission on Chaplains and chairman of its Literature Committee. He has served Presbyterian churches in Urbana, Illinois, and Detroit, Michigan. He is also Vice Moderator of the Presbyterian (U.S.A.) Assembly.

HOW strange is Christian church history in regard to the cross. It is the most familiar symbol of the Christian faith. When you pause to think about it, surely this is a strange circumstance. If a stranger from another world should see such a symbol set in a shrine of worship, and should inquire about its significance, might it not be passing strange to him to think that an instrument of torture should have such honor? Museums, for instance, that display the gruesome torture devices of the Middle Ages appeal only to the morbidly curious. Yet in the Christian Church, this engine of pain has lost its taint. Rather it has been lifted high by Christians to become the most characteristic badge of the faith they hold.

There are, however, at least two widely divergent views held by followers of Jesus Christ about this symbol. To some it serves as a reminder of the sacrificial death of Jesus upon the cross. To others it has become a kind of talisman more potent to ward off evil than any of the miracle drugs of our time. To both groups the cross is a symbol of divine power, but we must admit that a great gulf lies between the two kinds of power. Let us look at these viewpoints more closely.

Go back with me for a few moments into the period of the primitive Christian Church. Had you gone to attend divine service with those early Christians, you would not have seen the cross upon the altar, nor indeed would you have seen a church building. They worshipped at first in the courtyard of homes, people like wealthy Philemon of Colossae, whose atrium was "the church in thy house." Grim days of persecution came, sporadic at first, then long continued and carried on with relentless vigor by imperial fiat. Worship in such time

was underground, in caves of the mountain-side, or in secluded spots far from the hearing of men.

In these caves, such as in the catacombs of Rome, the symbols of the Christian faith begin to appear. The sign of a fish (using the Greeks' word *ichthus* as an acrostic, "Jesus Christ, the Son of God, the Saviour") was one. Another was the cross, carved into the rock over a tomb where some dear one was laid away for Resurrection morning, or where they met to worship Christ, who died for their sins. Here they would always recall what their Saviour had wrought for them upon that instrument of pain. So as the years went by the cross became the familiar token of that glorious redemption and hope in Christ.

Symbol and Superstition

From this point comes a fork in the roadway. Let us look down one of these paths that is well-known by many Christians even today. Gradually the cross overshadowed all other symbols of Christianity. But to use it openly, until times of persecution had ceased, meant death and destruction. So for a time many believers hid the cross behind pagan symbols. Neptune, holding up his trident, was an innocent symbol in the pagan view. To Christians who understood each other, the trident also meant the cross. Similarly an anchor with its cross arm would convey to the initiated a meaning of hope that a pagan shipman would not wholly understand. These cryptic symbols kept them safe from persecution, yet conveyed meanings to other Christians.

Finally the days of dread were over, and the Church emerged from hiding with a strong and aggressive faith. Hall churches were built, and in them and often over them was the cross, no longer a hated emblem, but beautiful for faith. Unfortunately the Dark Ages lay ahead. Against the pure doctrine of the New Testament Church the hot blast of dark superstition blew strong. So men began to regard the cross in a new way. They would make the sign of the cross to ward off danger. Erected above a building it made that place holy ground. A cross touched to a wound made the person whole again. So it went, on and on and on. The cross was a talisman, an amulet, a thing of Christian magic, about which legends would cluster in rapid accretion. From here on the story goes to its logical conclusion, when it takes this road. Crosses become the objects of veneration in themselves. Cults would spring up within the Church with all kinds of queer superstitions about the use of particular kinds of crosses. Collectors would search the world for them to add as trophies with special pride. If, at the fork in the roadway, you choose such a path, this is where the logic of such a viewpoint will lead you.

There is, however another road. Let us choose this one, and stay on it. It is the viewpoint about the cross that I believe is the New Testament one. It regards the cross not as a device of magic but as a reminder of the sacrificial death of Jesus Christ for the salvation of all believers. It is not cryptic in meaning but, rather, crystal-clear to all who recall this fact. It reminds people of their sin, and of their inability to attain salvation other than by the grace of God in Christ. This is what St. Paul meant in writing to the Christians of Corinth: "For the preaching of the cross is

(Continued on page 18)

Why Thanksgiving Day?

By Chaplain (Capt.) George W. Williams, USA

(Station Complement, Aberdeen Proving Grounds, Maryland)

Chaplain Williams' sermon, "The Realization of the Indwelling Spirit," appeared in the December, 1948, issue of *The Chaplain*. In addition to his work in the chaplaincy, he has served as assistant pastor at the Asbury Methodist Church, Washington, D.C.

THE idea of Thanksgiving is much older than Plymouth. I do not know where or when Moses wrote the Book of Leviticus, but it must have been between the Red Sea and Jordan, during that period of wanderings and severe testings for leaders and people. Perhaps it was after the word of the Lord had been heard to say that the generation then living would not inherit the promises, and that Moses, himself, would not enter the land of Israel's hope.

The anointed leader, formerly a prince in Egypt's court, is sitting at evening time, after the tent of decision and judgment has been closed for the day, just outside the camp, where the long shadows are cast by the westering sun, and in sight of the thousand smoky arms extending heavenward from before every tent, scattered about the plain in confusion. He dictates to his amanuenses, who, with their crude mechanical apparatus, record for a world to read in a Babel of translation, "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving . . ." and a word has been added to Hebrew literature. The Psalmist picked up the thought and cried out to his generation, "O give thanks unto the Lord, for he is good." Later, much later, angels in the Revelation say, "Thanksgiving unto our God for ever and ever." Thanksgiving is more than a word; it is better than an idea; it is in its highest form a spiritual experience.

Despite the effort of the twentieth-century cynic to make us feel that the Pilgrim Fathers were a sort of worthless group of dissatisfied fanatics, we believe them worthy of our admiration. After the persecutions at home, the perils of the transatlantic journey, and the privations of that first hard, New England winter, they worked, obtained a harvest, and took time out to offer unitedly their thanksgiving to the Lord they loved.

The new world is older now. We consider ourselves to be very wise. We sometimes look back to our predecessors with that smug smile of superiority, and remind ourselves that they were fortunate to have such able successors to replace them.

We may or we may not be wiser; we may or we may not be more clever; few would say that we are more spiritually-minded. They set aside a day for thanksgiving, and during the

years that followed, our presidents and the governors of our states have invited our people on a given day to thank God for His good and His blessings. At least our wisdom has been sufficient to follow our Pilgrim Fathers to that extent!

Thanksgiving is a natural and proper exercise. It is the result of an understanding of His good, and an appreciation of Him and His acts toward us. Its practice may be pleasing to God but it is an essential in man's spiritual development.

"Oh give thanks unto the Lord for he is good."

The Cross: Talisman or Power? *(Continued from page 16)*

unto them that perish, foolishness; but unto us which are saved, it is the power of God. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Space does not permit me to develop this Christian doctrine of the cross fully. Briefly summed up, it runs somewhat like this: all men have sinned, and come short of the glory of God. And God out of His great love and mercy sent Jesus Christ His Son to be our Saviour. "He was despised and rejected of men." And at last He went willingly to Calvary, bearing upon Himself, though guiltless, the guilt of humanity. As their Saviour had commanded them to break the bread and share the cup "in remembrance of Me," so the cross, that dreadful tool of pain, would always remind them of the glorious sacrifice their Lord had made for them. Over against all the mistakes, the pride, the self-will of Christian believers, here was a constant reminder of the sacrifice God had wrought for them. And wherever the word of the cross would be preached with power, there would be a drawing power able to lift wretched human beings out of the mire onto the solid ground of faith. No wonder those simple men and women of the primitive Church had something to say that made the world sit up and take notice! Here was the power of God made manifest before their very eyes.

It is down this pathway that Christians of every age have learned to travel. This view of the cross would cut so deeply into the vain self-confidence of Peter that humbly in the dawn he would ask forgiveness of that Master who had died and risen again. This fact of the cross would halt the rage of Saul the bigot upon Damascus road, and make over his life into a new pattern. This cross would change the profligate youth of Augustine into a life all believers find a source of inspiration. And a host without number of lesser people have found a new life in the memory of what their Lord did for them. The world in its pride and folly disdains this supreme love of Christ. The Bernard Shaws may quip, "I bet on human nature." Countless sinners have learned how dreadful human nature of itself can be, apart from God and apart from the love of Christ. They also have known the glory of the pardon wrought on Calvary on their behalf. Here, then, is not a charm, but a reminder of your hope.

The Tax Decree and the Madonna

By F. Eppling Reinartz

(Secretary, The United Lutheran Church in America)

Dr. Reinartz, who holds degrees from Gettysburg College, Lutheran Theological Seminary, Philadelphia, and Wagner Memorial College, has served pastorates at St. John's Evangelical Lutheran Church, East Liverpool, Ohio, and the Evangelical Lutheran Church of the Holy Trinity in New York City. He has held a number of committee posts of the United Lutheran Church of America and has been its general secretary since 1947.

CAESAR Augustus had far-called garrisons to feed, clothe, arm, and transport. The peace which he maintained at the point of broad Roman swords was costly. Through his whole empire that first-century dictator had to keep the business of *rendering unto Caesar* as profitable as possible. His tax decrees reached into the purses of farmer and fisher folk, artisans and aristocrats all round the shores of the Mediterranean Sea.

Of course Caesar's eastern governor, Quirinius, was new at the administration of a combination census and tax levy. But he would be thorough. He wanted the province of Syria to show up well in the Roman records. Accordingly the whole corrupt system of selling the tax-gathering right from the emperor down to the last puny publican had to be worked to the very limit. This meant that when the patient taxpayer was finally reached, his levy was many times that even an ice-hearted Caesar could require for empire defense. And nobody was missed by the collectors—certainly not mild and loyal Joseph, the Nazareth woodworker, nor his spouse.

Picture all that is symbolized by that tax decree which took Joseph and Mary on the wearying journey to Bethlehem: physical oppression by a dictator to the point of slavery, greed, mental cruelty, debauchery, waste—the whole catalog of man's murderous selfishnesses.

Now set down in the midst of that dark picture the Madonna and her Child. Let Mary and her Babe betoken all that is in the life-giving words which proceed out of the mouth of God: forgiveness, faith, justice, love, hope, mercy, truth, peace. Always there is light, hope's unearthly light, where they appear. The noblest and ablest Christian artists of the occident and orient alike have ever shown it to be so. Each with his own brush has said, "And the Light shone in the darkness, and the darkness was not able to put it out." Botticello, Murillo, da Vinci, Raphael, Rubens, in the West, and Thomas, Lu Hung Nein, Sadakata in the East mixed their faith with their colors as they put this truth into picture language which the simplest of souls can best understand. The hopes and fears of all the years met in mortal combat on their palettes—and hope conquered. Into the lap of the Virgin they have given the victory.

By a paradox which faith alone can resolve God made this gentle maid and her helpless First-Born more powerful than an army with banners.

That is the triumphant trust of Christmas. There is no darkness too dense in the soul of the individual or society for the Light of the World to dispel. "The wrong *shall* fail, the right prevail, with peace on earth, good will to men."

Probably that faith should, by contrast, shine more brightly this year than ever before. It is to the people that walk in ominous darkness such as surrounds us, that the *great* Light can shine with most heartening whiteness. Let us, therefore, walk hopefully, even joyfully, in the light, as He is in the Light.

Faith in immortality is not the child of human feebleness seeking an opiate; it springs from human strength pounding against the too-narrow bars of our mortality. When we are strong, when the tides of life are mighty in us, when love is most beautiful and we crave the friends whom we have loved long since and lost a while, that is when we are at our best, and we crave the chance of going on. . . . You do not really believe that this is so utterly irrational a universe that it keeps the physical forever and lets the spiritual go. Deeper than all your doubts is that invincible surmise that death somehow must be an open door through which the eternal and unseen in us pass into life abiding.

—Harry Emerson Fosdick

The Church United

I sing the Church of Jesus Christ,
United, firm, she stands,
Her banners lifted rank on rank,
For strength is in her hands;
One Lord she owns, one loyalty,
And one essential goal:
Salvation for the souls of men—
The ailing world made whole.

The Church united! long a dream
That would not be denied;
May Christ who prayed for unity
Remain her constant guide;
And now to speak with clarity
To match her might with those
That trample God's enactments down—
The Church's ancient foes;

To tackle problems—these the Church
No longer dare ignore—
Of plenty, freedom, happiness,
Of justice, peace and war;
United is to serve the age,
Divided is to fail;
The thoughtful ask in deep concern:
Will righteousness prevail?

I sing a world community
All Christian men among,
An ever closer brotherhood
Of race, and creed, and tongue,
A girdling of the earth with prayer,
A fellowship of praise;
Take heart, rejoice, believers all,
For these are telling days.

—Mrs. Clifford Merrill Drury

The Port Staging Area Chaplain

By Chaplain (Capt.) Vincent E. M. Nelson

(Headquarters, 6th Army, Presidio, California)

This is the third in a series of articles to appear in *The Chaplain* on "The Contribution of Chaplains to the Occupation, European Command," prepared under the direction of Chaplain (Col.) Paul J. Maddox.

THE Staging Area chaplain serves a procession. Aside from a comparatively small number of permanent personnel he deals in large measure with a continuous stream of persons going through on their way to the States and a few of those coming into Germany from the States.

For the permanent personnel there are the ordinary duties of providing religious ministrations, counselling on marriage and the various problems of occupation soldiers and seeking to help maintain the morals and morale of a group of men. The particular job of Staging Area personnel gives rise to some distinctive problems. The hours are likely to be irregular as trains must be met and sent out, and ships loaded at almost any hour of the day or night. The fact that personnel movements are more often than not made on Sunday makes the task of providing regular worship for all men a little difficult as men must be on duty for all movements. And then the job is a matter of doing the same thing over and over again in processing one group after another. These factors have a real bearing on the morale of the permanent troops and on the chaplain as well. These are factors to be recognized in the Staging Area chaplain's carrying out of his job.

In dealing with transient personnel, the chaplain faces the task of maintaining a sincere spirit of concern with each problem when it is the same series of problems over and over again which he meets. The requests for consultation with the chaplain coming from transients usually resolve themselves into two or three groups. A few come seeking help in speeding up their movement from the Staging Area, although the average stay is only from two to four days. In occasional cases of real emergency assistance can be given.

By far the largest group, and this consumes the majority of consultation time, is made up of those who don't want to go home just yet. In ninety-five out of one hundred of these cases the reason involves a girl. They want help in making some last-minute arrangements to get married, or to get a pass to see the girl, or to get orders changed so they can go back to their station. Often the girl follows the soldier all the way across the country and comes to the Staging Area, where she is referred to the chaplain. Sometimes marriage papers have been initi-

ated but not completed; other times the soldier has been shipped out, quote: "Sooner than I expected and I had no time to make arrangements." Usually the chaplain is able only to sit with them and talk the matter out, advise them on the possibilities of having the girl come to the States under the Fiancée Act if they still desire to go through with it after getting home and seeing things from the viewpoint of another background.

Occasionally marriage papers are complete, approval has been granted, the girl is on hand, and there only remains the making of final arrangements. There then ensues a day of hectic dashing from Staging Area to Military Government to Burgermeister to chapel, filling out papers, getting transportation requests made out for the new bride, getting her on a train and the groom back to the Staging Area for his ship.

Besides these requests are varied ones ranging from wanting to call Bad Tolz to tell a friend good-bye to wanting to borrow $100.00 to get a dog shipped home.

The Staging Area chaplain also helps to process redeploying chaplains. He attempts to get them assigned to ships in such a way that their services will be spread as widely as possible and as complete a chaplain coverage as possible assured for all home-going personnel.

The work of a Staging Area is a challenge to a chaplain to be a real minister of God. There are tests of his own inner resources and many opportunities to give a friendly word of counsel and often clear up confusions and resentments. Sometimes it is possible to give more material assistance, but the spiritual opportunities are great. There are privileges too, such as meeting and worshipping with men from all over Europe and sharing some of their experiences. There are the heartaches of any chaplain and the rewards of spiritual help to the faithful.

The Chaplain's Place in Peacetime

The chaplain still has a special spot in the hearts of both officers and enlisted men. And as long as he regards himself first, last and always as a custodian of the purpose and spirit of the church he represents, his place in the chaplaincy will not be questioned. There are times when I think that a chaplain's work in time of peace has a wider and more permanent influence, for the thoughts and emotions of men are better balanced under normal conditions. —Chaplain James C. Hudson

A visiting minister, preaching in a town famous for its horse races, vigorously denounced the sport. The principal patron of the church always attended the races, and of this the clergyman was later informed.

"I am afraid I touched on one of your weaknesses," said the pastor, not wishing to offend the wealthy one, "but it was quite unintentional, I assure you."

"Oh, don't mind that," said the sportsman genially. "It's a mighty poor sermon that doesn't hit me somewhere."—Speakers Magazine

American Seminary Chapels

VII. Miller Chapel, Princeton Theological Seminary Princeton, New Jersey

By H. L. McGill Wilson

OLDEST of American Presbyterian seminaries, third oldest of all such American institutions, The Theological Seminary of the Presbyterian Church in the United States of America (to give Princeton its formal title) has a twofold attraction for the visitor.

First there is the gathering within a few hundred feet of architects' work, beginning with those who first gave American architecture professional attention, to men of our own day—and without exception the names are those of the great practitioners. Secondly, in the midst of this, a chapel stands which is an historical structure; but more, it is an unusual example of re-creation (not restoration), by architects of sensitivity, of something which continues the original style in a manner which can "pleasure" men today.

This second point, in view of the many churches in American cities which are and must be revitalized, is very important. These structures should neither be wrenched into something which they were not originally, nor turned into museum pieces as they originally were—but be made splendid servants for today's people—and exemplars of beauty.

To enjoy this visit fully we may see first the structures which constitute a working, living panorama of American architecture in public buildings here on this campus. Thus we will increase our enjoyment of the contrasting small chapel which is the ultimate object of our survey.

The earliest building on the seminary campus is Alexander Hall. First occupied in 1817, it was designed by John P. McComb, who, with Joseph Mangin, elusive figure in early New York architecture, designed the exquisite City Hall. In that structure the Gallic influence of Mangin may be noted. Yet it has, too, that thoroughness of Palladian method, emphasis on facade, decoration of window and door embrasures, which McComb, himself the son of an architect trained in the Jones-Wren-Gibbs tradition, imparted here to Alexander Hall. Archibald Alexander was the Seminary's first professor, having opened the sessions in 1812. The cupola replaces the original, burned in 1913.

The first library, donated by James Lenox, is the third oldest structure on the campus. The designer of the building, which was erected in 1843, is not known. It is in Gothic Revival, an early and simple variety with an interesting battlemented parapet. The identification of its designer is an architectural "whodunnit" of interest. Is there a connection between this building and Old First Presbyterian of New York, which was Lenox's church? But First Presbyterian is not simple Gothic Revival—it has splendor in its style. Did Upjohn, Renwick, Lafever

or some unknown with a practical manual, design this structure?

We come along the walks to buildings of the High Victorian period, which, regardless of our devotion to present-day functionalistic trends, have charm and a comfortableness which we cannot brush off with smiles of condescension. It is a fact that the nonfunctional can have a function. For example: the Victorians did not eschew color in their exteriors. Their construction does not present the cold and rather bleak appearance of much of the stone and concrete exteriors of functionalism—a bleakness which, with American devotion to sandblasting, will perhaps continue through the centuries.

Function of the Non-functional

Thus in Stuart Hall, William A. Potter used the red slate striping to enliven the black expanse of the roof. His onetime partner, R. H. Robertson, who designed the Renaissance St. Paul and St. Andrew Methodist (West End Avenue and 86th Street, New York), is represented in Hodge Hall. Richard M. Hunt, designer of the French chateaux which American millionaires of the pre-income-tax era built in numbers, is the designer of the second library, also financed by Lenox. Its walls were originally red and black, the colors now not so noticeable since ivy and time have done their work. Yet Hunt made a gallant attempt to break through into something adapted to a new age in this, perhaps his only, library. Here one sees a large central, quadrangular ready room, a cubic area rising to a clerestory with some twenty large windows, a minaret-like tower. This last may point a function of the non-functional: to provide something for the imagination.

In this tour of the buildings on the campus we have come along the walks to the low-lying Administration Building. Here, too, is splendid use of material. Originally built in 1847 as a refectory, the structure was later the Seminary gymnasium. Now, following the acquisition of the great Whiteley Gymnasium and some alterations, it serves as the executive offices of the Seminary.

And it is from the entrance to this structure that we first see Miller Chapel (named for the second professor at the Seminary). Here, along a walk near but independent from the larger halls, is this fine example of the Greek Revival. It has been on this site only since 1933, in which year it was moved from its original location near and almost appendagenous to Alexander Hall, where it was originally constructed.

The architect of the chapel was Charles Steadman, particular genius of Princeton's own Greek Revival period, designer of the delightfully simple First Presbyterian on Nassau Street and of several splendid houses on Library Place (originally Steadman Street). One of these houses was the home of Woodrow Wilson during some of his Princeton years.

The Greek Revival style is the first of those developed by Americans for Americans. It permitted work in the classic orders and elements in fresh combinations. It allowed the use of wood in place of stone—although where possible, stone was obtained. B. H. Latrobe, Minard Lafever, William Strickland, John Haviland, Robert Mills, and others presented the new Republic with an architecture they felt suited her—a spirit continuing the tradition of the classic republics of Greece and Rome.

Miller Chapel, Princeton Theological Seminary (*Menzies photo*)

The style is unusually adaptable: churches, theatres, government offices, homes, all used it. Its interior also lends itself to different purposes. To a considerable extent the earlier Presbyterian churches of New York were built in this manner. Yet when some of these were sold to Roman Catholics and Episcopalians, altars were set up, ablaze in white and gold, without benefit of chancel, and the radiance of the interior struck a note at the opposite of the dimness of Gothic—both expressing the glory of God.

The initial structure was sixty by forty-five feet, built of white brick and costing $6,000. It was simple both without and within. The simplicity perhaps was not consonant with nineteenth-century Victorianism. In 1874 the interior was redecorated. A contemporary account says a pulpit was placed "in the semicircular recess at the end of the audience room." Stained-glass windows were installed, the gallery enlarged, pews were upholstered, carpeting laid. The prevailing effect was that brunetteness which the High Victorians enjoyed.

By 1933, however, thorough study of the Revival style and an acquaintance with the approximately 400 remaining colonial churches of America had resulted in an awareness of the proper treatment of Greek Revival churches. There was realization that the English Palladian style required treatment in white, gold and the dark offset of mahogany. To Delano and Aldrich was given the task not only of restoration but of re-creation, per-

haps of doing what Steadman would have done had he lived in 1933. William A. Delano has been the architect of a variety of structures—India House in New York, the Japanese Embassy in Washington (loveliest of all the orthodox embassy buildings)—and also consultant on the White House, designer of air terminals.

The building was enlarged by the addition of another window area—thus giving the main body a length more in harmony with the width—and by a feature which makes the chapel a twentieth-century creation in ecclesiological Greek Revival: a deep, square-ended chancel.

Doric Columns Retained

The simple pediment (wood) was retained, as were the six original Doric columns (also in wood). These, in accordance with Doric style, are fluted in twenty channels, and, as in the case of some earlier Grecian work, have no bases, coming directly to the pavement of the portico. The building was also set on a higher foundation, and across its front were placed the seven wide steps up which one walks to approach the doorway.

Some changes were made in the entrance wall. In place of the small arched windows first installed, small porthole lights now appear above the single rectangular window which opens on each side of the doorway. The entablature now has mutules with guttae placed in its soffit. The framing of the doorway, with a simple cornice supported by graceful consoles in the S-shape of the Renaissance, is especially fine. The consoles, to be enjoyed, should be viewed from the plane of the wall, that is, in profile.

Entering the chapel, one finds himself in a narthex, the walls of which hold a number of stone and metal memorial tablets to departed members of the Seminary faculty. To the right a narrow, delicate stairway ascends to the gallery. Opening the inner doors, one sees the white-and-gold of the Greek Revival interior—but with a difference. There is a glow over the walls and pews, in the very air itself. Then one notes that the radiance takes on a very faint purple hue. The glow comes through the clear glass panes of the four large windows set in each of the long walls. The glass is handmade, uneven in appearance, "bubbly." One wonders whether it is Belgian, Swedish or Venetian. Then he discovers with pride that it is American—a special antique glass made by the Pittsburgh Glass Company. Deep blue hangings of special British weave, produced for this chapel by Horace Moran, frame the windows.

Except for the absence of those scratches, hollows and "sways" which mark the ancient pew, the visitor might accept these as the originals of 1834. They are careful reproductions of the style determined as authentic by the architects, and were made by the Ossit Brothers. The sunburst type of flat ceiling light, as well as all the lighting fixtures, are the work of Cox, Nostrand & Gunnison.

The Chancel

The opening of the chancel is framed in single large columns and two pilasters at each side. The columns are topped by Corinthian capitals, a departure from the puritan trimness of the Doric used in the exterior, but lending far more grace to this twentieth-century Greek Revival interior. Facing one another in the chancel are choir stalls in two ascend-

ing banks. Against the rear wall of the chancel is set a small Holy Table in dark wood, while the upper reaches of that wall hold a small pediment in relief. Immediately outside the chancel arch are a pulpit and lectern, both in white wood.

Surveying the rear of the chapel, the observer will note the balcony parapet with its fine carvings in five panels. These are the work of some unknown woodcarver of the original construction. The four small columns holding the gallery are also a part of the old chapel.

The radiant simplicity of the present interior gives new meaning to the words of Charles Hodges, senior professor of the Seminary, spoken at the services held in 1874 reopening the chapel after its first redecoration: "It often happens, however, that men are very pious without being very good. Their religion extends itself in devotional feelings and services, while the evil passions of their nature remain unsubdued. It was not so with our fathers."

Miller Chapel thus maintains in simplicity that beauty which the fathers believed might be used toward making men good. This great and historic seminary has already placed its seal on the lives of more than 9,300 students, and will continue to study the beauty of holiness without neglecting the holiness of beauty.

As the visitor leaves the campus he will pass Trinity Church, a work in High Victorian Gothic Revival by R. M. Upjohn. Not so many hundreds of feet away one may, if he wishes to compare his own reactions, enter the great Gothic University chapel designed by Ralph Adams Cram, and ponder over the effects of the luscious blues of the Connick east window and the mellow glory of the D'Ascenzo window in the west.

He may find himself longing for the youthful days of the early Republic and its Greek Revival chapel.

Loved Home

Blessed is he whose home can foster deep
Affection for the beauties of the earth;
Such charm transfigures life and makes dreams keep
A magic faith with fancies from our birth
And mystic childhood. Thus the day's dull noon
And even sunset's darkening to night,
By which we with infinity commune,
Have halo, afterglow, prismatic light.
What peace, what lure, what philosophic mood,
Unknown in all the bustling, strident town,
With its contention, glitter, vogue, and frown,
May dwell amid a landscape's solitude.
More lustrous than the diamond from the mine
Are the heart's beams which from a loved home shine.

—JAMES PATRICK MCGOVERN in *Congressional Record*

Thy Will Be Done

By Louie D. Newton

(Pastor, Druid Hills Baptist Church, Atlanta, Georgia)

Dr. Newton, who holds degrees from Mercer, Columbia, and Oglethorpe universities, has been in his present pastorate since 1929. He is a member of the administrative committee of the Baptist World Alliance and a former president of the Southern Baptist Convention.

He delivered this sermon on a Church of the Air program.

JESUS prayed more than He preached, and He introduced one of His most powerful parables with the admonition that "Men ought always to pray, and not to faint." (Luke 18:1)

In the Sermon on the Mount, Jesus said:

"And when thou prayest. . . ." Three times He employs the phrase, *When thou prayest,* thus emphasizing the fact that men will, surely, pray.

He then introduces the model prayer with this phrase:

"After this manner, therefore, pray ye: Our Father, which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:9-10)

First, the name—*Our Father.* We are not blindly submitting our wills to an impersonal sovereign or authority, but to our Father, our Creator, our Sustainer—One who loves us and cares for us, One who understands our needs before we ask, but who desires that we come to Him in filial trust and loving expectation.

Second, *Thy Kingdom come.* The Maker of the universe has a plan for His universe, which plan involves the voluntary cooperation of man. "The Lord reigneth, let the earth be glad; The Lord reigneth, let the people tremble."

Third, *Thy will be done.* Whose will? Our Father's will. Jesus is here giving us the pattern prayer—"After this manner, therefore, pray ye." And the pattern which He suggests for His followers is the pattern He always followed. Trace the recorded prayers of Jesus and you will be impressed with the repetition of the phrase, *Thy will be done.*

Paul writes to the Christians in Rome:

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God." (Romans 12:2)

One is tempted to dwell on the oft-debated question, Is the will of God always right, always best, always desirable? Scarcely a day passes that someone does not raise this question in one form or another, as, for example:

"If God is good and omnipotent, and if He really loves those who trust in

Him, why does He permit sorrow and affliction to come upon His children? Why did He allow my baby to die? Why did He let them kill my son, my husband, my brother, my father, in the war? Why does He send earthquakes and storms and droughts? Why does He tolerate such enemies of the common welfare as Hitler?"

One is tempted, I repeat, to dwell upon these constant questions, often asked in deep sincerity. I am not disposed, in the first place, to debate the issue; but I would suggest to all who are thus perplexed, that you read quietly and without prejudgment, the Book of Job.

Obedience

In this brief discussion of the text before us, *Thy will be done,* I ask you to consider all that I shall say under the one word, *obedience.* It is not a popular word in these days, but our effort to discard the thought of obedience does not change the nature of God, nor of man, nor of the universe.

Do you ever ride on a train, or a plane? Or in an automobile, with someone else driving? Do you ever walk in city traffic? Tell me, honestly, would you care to get on a streamliner or a multiple-motored plane without very definite assurance that there would be absolute obedience on the part of the crew to the orders, to the signal, to the weather report? Would you dare take your car out of the garage without the intention of obeying the laws that govern its operation, and the regulations of traffic in the city and on the highway?

Come with me to the laboratory and observe the scientist for an hour. He is a person with a will, alertly operative, you must agree. He is thinking keenly and carefully. But every instrument, every bit of material, every procedure—the whole situation—is obedient to God's truth.

Very well. The will of God is an established fact in the universe. This is not to say that all men admit it; but all men are subject to it. That is why Jesus taught us to pray, "Thy will be done." He does not ask us to accept it slavishly. He does ask us to acknowledge it, and to link our wills with the good and perfect and acceptable will of God, remembering, always, that God has made us in His image—made us for communion with Him, made us for cooperation with Him.

I ask you now to look at four propositions regarding our voluntary obedience to the will of God:

First, obedience to the will of God is the end of all divine revelation. His will is revealed only to receptive, obedient hearts.

Second, glad and cheerful obedience to the will of God shifts the center from without to within, from actions to dispositions. We are not slaves, but sons.

Third, obedience is the sum of all Christ's desires for men. We can be free only when we move within the framework of God's good and perfect and acceptable will. The train serves only when it conforms to the locomotive power and to the rails which control its movement.

Fourth, obedience to the will of God is the only bond which unites all creation. We have great concern for world fellowship and peace. There is but one circle in which there can be such peace—the will of God. "Peace on earth among men of good will," and there is no good will apart from the will of God.

I appeal to the verdict of History, Science and Philosophy. Professor

Toynbee, in his monumental *Study of History,* concluded:

"We cannot say for certain that our doom is at hand; and yet we have no warrant for assuming that it is not; for such would be to assume that we are not as other men are; and any such assumption would be at variance with everything that we know about human nature either by looking around us or by introspection. And, inasmuch as it cannot be supposed that God's nature is less constant than man's, we may and must pray that a reprieve which God has granted once will not be refused if we ask for it again in a contrite spirit and with a broken heart."

Dr. J. Robert Oppenheimer, head of the Institute for Advanced Study at Princeton, and director of the Los Alamos atomic bomb project during the war, writing in *Foreign Affairs* some time ago, said:

"It is necessarily denied to us in these days to see at what time, to what immediate ends, in what context, and in what manner of world, we may return again to the great issues touched on by the international control of atomic energy."

Dr. Albert Schweitzer, working yonder in Africa on his *History of Civilization,* declared:

"I have come to know God through Jesus Christ and to understand that only as we follow Him, that only as we seek to find and follow His will, can we serve to any lasting purpose."

Dr. Henry Sloane Coffin, in his recent notable book, *God Confronts Man in History,* declared:

"The self-disclosure of God in history and the effect of His revelation upon the individual and society proves beyond question that progress is only possible as we find and follow His will."

And Igor I. Sikorsky, the world's foremost plane designer, in his book, *The Invisible Encounter,* makes a plea for spiritual rather than material power as the great need of our day. "If," he says, "the world is to be controlled by spiritually dead men, it is as if an unconscious crew were placed at the controls of an airliner."

On and on I might go to quote from students of life in today's world, and the conclusion would be one and the same: only the will of God, earnestly and intelligently sought and followed, can effect solution of our problems. No longer is such conclusion left to the preacher. The historian, the scientist, and the philosopher come and take their stand beside the preacher, declaring in one voice, "It is now Christ or chaos."

Greetings to Chaplains—

Your General Commission is not an impersonal "it," dealing with Chaplains en masse.

Deeply interested in your personal happiness and welfare, each of us is saying to you, our colleagues in His service, "May God richly bless you in this Christmas Season and throughout the New Year."

BISHOP CHARLES W. FLINT, Chairman
General Commission on Chaplains

The Chaplain and the New Airmen

By Lt. Charles V. Gibson

DUSK was settling on the huge air base and three young men, ill at ease and uncomfortable in their new olive drab uniforms, paused on the sidewalk leading up to the chapel door.

"Well, here we are," the tallest one announced, "but I'm still not sure we're allowed inside. I heard somewhere that services are just for the men stationed here permanent."

"Whadda you mean 'not allowed inside'?" his buddy answered. "Remember what the chaplain said this morning when we came to church in flight formation? He said that servicemen or civilians were welcome to all services and all the chapels." He looked down at his neatly pressed uniform and grinned. "And are we servicemen or are we servicemen?"

"Sure, that's what he said," the third agreed, "but I don't see any other trainees going in. Maybe we'd better not."

Hesitating and uncertain, they stood apart from the groups of church-goers converging at the chapel door, but turned suddenly at the sound of a cheery "Good evening, men" from behind. They popped to attention and saluted at the sight of the gold leaves on the shoulders of the approaching officer.

"At ease, men," he said with a friendly smile. "Coming to services tonight?"

"We'd sure like to, Major. We never missed a Sunday at home, but, well, we're new in the service and we just aren't sure that—." He faltered.

"Sure that brand new airmen are welcome at military church services?" the officer finished for him. "You just bet you are. If anything, you're especially welcome. Incidentally, all the boys call me 'Chaplain.' See the silver crosses I wear instead of the customary wings?" and he pointed to the lapels of his blouse. "Tell you what, I'm preaching the sermon here tonight; I'd like to have you men come in as my personal guests and sit right up front. Afterwards, maybe you'd like to come back to my office and we'll have a long talk and get acquainted. What do you say?"

Their quick smiles answered for them, and chatting with their new-found friend, they entered the chapel. And three more servicemen were added to the millions who had found guidance, understanding, interest and friendship in the men of the Chaplains' Corps.

Though continuing, creating or renewing a military man's interest in religion is an old story to chaplains the world over, nowhere is there a better opportunity for such contacts than at Lackland Air Force Base, San Antonio, Texas. This is the largest of the two basic training centers in the USAF and receives for training over 70% of the nation's new airmen.

These men arrive here young and eager to learn, eager to work, and eager to advance, but their activities aren't entirely military. The religious needs and personal problems of these men are capably handled by the Lackland Air Base Chaplain's Section, a

team composed of more than 50 chaplains, chaplains' assistants, and civilians. To this busy group falls the responsibility of carrying on the fine work of the boy's home town church, kindling the spark of interest in the lad who did not grow up with the church, ministering the rites and sacraments of the various religions and denominations, and giving fatherly counsel and assistance.

The religious activities of the Air Training Command's Indoctrination Division, commanded by Brigadier General Charles F. Born, are directed by Chaplain (Lt. Col.) Willard G. Davis, a Methodist, from Tifton, Georgia. Wing Chaplain of Lackland is Chaplain (Lt. Col.) Herman E. Knies, a United Lutheran of Catasauqua, Pa.; and Wing Chaplain of Sheppard Air Force Base, Wichita Falls, Texas, is Chaplain (Maj.) Leroy R. Priest, a Baptist from Birmingham, Alabama.

Nothing short of an actual visit could make you realize how complete is the coverage of the religious program at Lackland, but to get an idea, let's briefly follow a new airman from the time he arrives at the Reception Center until he boards the train for his first furlough home at the end of his 13 weeks of basic training.

During his first day of processing, an information card is filled out on him, and within 48 hours he has a personal interview with a chaplain of his own denomination. He attends a group orientation on the religious program as set up on the base and his first Sunday he attends a church service with his flight. Meanwhile, a letter has been sent to his parents telling them of their son's safe arrival and of the interest being taken in him by his chaplain, who will visit him frequently.

The youth may take an active part in choir work if interested, while Sunday School and Bible classes always beckon him in addition to the usual chapel services. He attends lectures of the new Character Guidance course, designed to make him a good citizen, capable leader, and better man. Religious counselling and instruction are available, as are religious movies. Should he become ill, his chaplain will visit him in the hospital, just as he visits his buddies in the barracks. When all his training is over, his chaplain is there to wish him good-bye and Godspeed.

But the story doesn't end there. Just before the boy goes home on his furlough, a letter is sent to his church telling of the contacts and progress made here and asking his pastor, rabbi, or priest to visit him regarding his attendance at church while at home.

Still another letter is sent to the Chaplain's Section of the base to which he will report at the end of his furlough, asking that further interest be shown in his participation in the religious activities there.

So from his reporting date at Lackland to his reporting date at his next base, the new airman's day is completely covered by some phase of the religious program. But it is also designed to encompass both officers and enlisted men of the permanent party. Their every religious need is provided for here and they are constantly urged to take part in the program.

Round-the-clock and round-the-calendar work is routine to men of the Chaplains' Corps, but they are ever striving to give more service to the men and women who look to them for guidance, understanding, and comfort.

EDITORIAL

Seasonal Thoughts

The close of another year will soon be upon us. Like the glow of a brilliant sunset at day's end, the twilight of the year is radiant with a beauty all its own, beauty which holds a benediction and a promise.

What happier time to take account of ourselves, to look back as well as ahead? Chaplains have meaningful reason for gratitude. To be entrusted to build a bridge which through the years will lead men safely over a difficult course, or to erect a building staunch against the stress and strain of time, must be as satisfying as it is demanding. To aid and guide and shape the lives of men is a far greater privilege, with attendant awesome responsibilities.

Not every chaplain who pauses at the end of the year to take stock will be content. Least so, probably, will be those who are most conscious of the unparalleled significance of their calling. Statistics of counseling, preaching, and lecturing may make sizable figures. These indicate what has been done, but they do not necessarily reveal what has been accomplished. How much he has given of himself in his effort is not the only question a spiritual leader need ask himself. More important is the question: To what extent have I revealed the love, the wisdom, and the power of God? In the answer lies the measure of achievement.

New Chiefs of Chaplains for the Army and the Navy have been named to succeed able predecessors. We are happy to applaud those who have served effectively in high places. We salute those called to new responsibilities. Their leadership is of highest importance. It is the individual chaplain out where men are served, however, on whom all must depend for the success of the chaplaincy. Therefore, as we honor the Chiefs, old and new, we would pay tribute also to all other chaplains.

The churches are proud of the record of their ministers in uniform. They anticipate much from them in the year ahead. On behalf of the forty-six denominations and religious agencies affiliated with the General Commission we extend to chaplains everywhere warm wishes for a joyous Thanksgiving and Christmas season, and for a New Year of rich fulfillment.

Missions to Chaplains

Four Protestant ministers, two Jewish rabbis, and two Catholic priests have recently returned from missions to chaplains in the European and Pacific areas. Selected by the newly-created Chaplains' Board of the Department of National Defense, the group for the European area included Dr. Edward L. R. Elson, former Army chaplain and now pastor of the National Presbyterian Church, Washington, D.C.; Dr. Harold G. Sanders, ex-Navy chaplain and now minister of the First Baptist Church, Tallahassee, Florida; Dr. Leon S. Lang, spiritual leader of Beth El Congregation, Philadelphia, Pennsylvania; and the Reverend Cosmas Shaughnessey, of the Passionist Monastery, Brooklyn, New York. The team for the Pacific theater was composed of Dr. J. Warren Hastings, pastor of National City Christian Church, Washington,

D.C.; Dr. O. P. Kretzman, president of Valparaiso University and prominent leader of the Lutheran Church, Missouri Synod; the Reverend Matthew Miller, O.F.M., Boston, Massachusetts; and Dr. Leo Jung, spiritual leader of the Jewish Center Congregation, New York City.

The tours were undertaken for the purpose of holding spiritual retreats for chaplains stationed with occupational troops, many of them in isolated outposts of civilization. The reports of the two groups to the Chaplains' Board are revealing and encouraging. From them we cull the following:

The work of chaplains is more difficult in times of peace than in times of war, but is no less important.

Chaplains are doing a magnificent job despite moral and spiritual strains and difficulties.

The morale of chaplains is "astonishingly high" although almost everywhere they feel a sense of loneliness and a yearning for spiritual refreshment.

The policy of assignment of chaplains on the basis of military strength does not meet the situation where there are also large numbers of dependents and other civilians to be served.

In certain areas, chaplains are overburdened with the problems of men resulting from "grosser forms of foolishment."

Commanding officers who attend religious services with some regularity and who frown upon misconduct exert a tremendous influence on the attitude and conduct of the men in their command.

Foreign opinion of America and Americans is, to a great extent, determined by the behavior of our occupying troops. This lends to the work of chaplains an importance which projects far beyond its influence upon our men in service.

The full story of the brilliant record of American officers in dealing with Jewish people of occupied countries can make every one of us proud to be an American.

Privileged to hear these men make their reports, we feel deep gratitude that our military leaders are alert to and interested in the spiritual needs of our defense forces to the extent of making possible such missions to chaplains; that churchmen with great responsibilities here at home respond to the call for this significant service; and that the spirit, competence, and accomplishments of chaplains serving with our troops abroad can be so highly commended.

We feel likewise a renewed conviction that in the light of the importance and the problems of the chaplaincy, churches individually and collectively must not falter in their support of its work.

Staff Reorganization

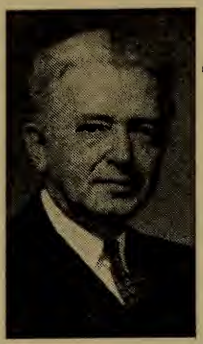
The General Commission has found it necessary for financial reasons to reorganize its staff. Editorial responsibilities have been assigned to the Director. Mr. Delmar L. Dyreson, who as Associate Director has so ably edited *The Link* and *The Chaplain* since November, 1946, will continue his fine work in another field.

His many friends will share our regret in his departure, and will join us in wishing him Godspeed.

We shall strive earnestly to maintain the high editorial standards set by Mr. Dyreson and his predecessors, with the hope that each bimonthly issue of our publications will carry interest, inspiration, and helpfulness to our readers.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

You can't turn human life into a row of pigeonholes, with religion over here, and business over there, and politics somewhere else. The man who's getting away with something always tries to do that. It's balm in Gilead for his uneasy conscience. He takes the white man's idea about the brown, or the yellow, or the black; he takes the Capitalist's idea about Labor; he takes his neighbor's idea about good and evil; he takes anything but the maudlin sentiment of the New Testament: wiggles into it with a minimum of disturbance; then builds a hedge round about, sprinkles the same with holy water, and calls everything on his side of the hedge the Kingdom of God! The gospel never has taught such a design for living. It isn't a technique for withdrawal. It keeps saying, "If you won't use me to make better what you call well enough, you can't have me for anything!"

Why don't we set about it? I wish to heaven we couldn't sleep o'nights, until we do! We've got to begin where the gospel begins. The first recorded word of the first sermon Jesus ever preached was "repent." It means you've got to begin inside. Everything else is just getting the house ready for more devils. You've got to begin by acquiring a different mind about all these things: God's mind, as far as you can see it in Christ Jesus, and that's far enough! You won't even try to do that simply because you've heard somebody talking about it; or because you see what happens when you don't. You won't even try until you come to some Good Friday in your life, and start loving that Man of Nazareth because you can't help it. You'll say to Him then something like this: "Look, I've been offering you a handful of plausible excuses, and making a whole raft of silly reservations, if and later and when and perhaps. It's just this self of mine trying to have the last word. I know it now for what it is. I can't get rid of it wholesale. I wish I could. But I can try to do your will instead of mine. I can try to think as you think, instead of being satisfied from morning to night with what I think. I can try to see what you're after and head for it. And I will, so help me God!" Stand there in front of His cross with that tomorrow and see what happens! Better do it today!

I know one thing: you won't get very far along in any day, before you come running back to Him bewildered. "The old man" you used to be, as Nels Ferré put it, "has once more rolled over the new man" you thought

you were "and overwhelmed him." Go back to Him and brush off the dust. Stare up into His face and thank Him. You've learned something. You've learned you can't go it alone! If you still think you can, you're past help. That's what's the matter with everybody. The whole world, even when Christ gets in its eyes, keeps tugging at its own boot straps. And God is the only One Who can!

Things Are Not What They Seem

Every just estimate has to be based on reality and not on appearance. We live in a world where on the whole appearances are misleading, and things are not what they seem. The human tongue would never have fashioned that into a proverb if human feet hadn't stumbled over it so often! I don't care what you're sifting; maybe it's yourself, maybe it's some cause in which you feel like enlisting; perhaps it's the guaranteed mortgages you have in the bank. It's a good thing in any case to remember that the face value isn't likely to be the true value! We've at least got to be on our guard! You may think that's just a secular precept. I think it's religious.

But however it came about, we must learn to be at any rate *moderately wary* with our judgment! We can't snap them out in a world like this! There's pain; that looks bad. And poverty looks bad. Loneliness looks bad. The man I saw on the subway looked like a snob; while the poor fellow at his elbow seemed quite unimportant. But is it, and was he, and who knows what? Then there's money; that looks good. And fame looks good. Yet old Bismarck sat by his hearth under a statue of Victory "tossing cones on the fire" to keep warm and breaking the "long, gloomy silence" only to whisper to himself that he had *failed,* and had never made anybody happy,—"not himself, not his family, not a living human soul."

We just don't see what there is to see; how it seems on the other side when you turn it around; the way things are if you lift up the cover an inch or so and peer underneath; or hold them off at arm's distance, a year's maybe, maybe ten, until you get them in some better focus. Perhaps that's not part of your religion; it was part of Paul's. "Judge nothing before the time," he says, "until the Lord come." There was a tall figure once that sneaked furtively into the city of Washington, "disguised in an absurdly long military cloak and a Scotch plaid cap." Month after month, by what seemed to be weakness and indecision, he "earned for himself the contempt of friend and foe alike; but his name was Abraham Lincoln." This world we live in is a misleading world. It isn't always the truth that meets the eye! Maybe there's room, somewhere in among our facile judgments, for a little soberness and for God!

What *We* Put In

We have an idea that religion is a kind of inherited capital and we can live on the interest and die on it, and go to heaven, no matter what *we* put into the scales of God! Some time ago I saw three great churches of the same denomination on three corners where two city streets crossed. A hundred years ago they were one congregation but they quarrelled and locked one another out. There they are, all looking at each other, pointing their fingers to God. What *is* this that goes by the name of religion?

AT YOUR SERVICE

• Materials and services available to chaplains

"The Book to Live By"

"The Book to Live By" is the theme of the sixth annual World-Wide Bible Reading program, which is sponsored each year by the American Bible Society. The program, starting on Thanksgiving Day, will end on Christmas Day. For the 32-day reading program, the Bible Society has prepared a list of daily Bible readings in the form of a bookmark, which fits conveniently in the Bible. Last year more than twelve million of the bookmarks were distributed.

The high point of the program is Universal Bible Sunday, which occurs this year on December 11. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, and well-known writer and lecturer, has written the brochure, which is prepared especially for this service. Packets containing the brochure, an attractive poster featuring the theme, "The Book to Live By," and other appropriate material will be mailed to over 120,000 pastors early in the fall. For information, write the American Bible Society at 450 Park Avenue, New York 22, N. Y. Dr. James V. Claypool, who prepares the "Daily Rations" column for *The Link* throughout the year, and is Secretary for Promotion of Bible Use, is in charge of the World-Wide Bible Reading.

Treasury of Faith Contest

As part of the campaign to introduce *Treasury of the Christian Faith,* the publisher is offering fifty dollars' worth of books—of the winner's choice—for the best letter on how to use the book and get the most from it. The *Treasury,* edited by Stanley I. Stuber and Thomas Curtis Clark, with a foreword by Charles Clayton Morrison, was conceived fifteen years ago by the editors of *Christian Century.*

Nearly three thousand carefully selected contributions from more than 750 great Christians are organized to make an encyclopedic handbook. This is a book of testimony and witness, demonstrating the power and range of Christianity. It tells the story of the faith through the experiences of those who have lived it.

Treasury of the Christian Faith is expected to be on sale by the time this column is in print. Letters about it can be submitted through any bookstore, or directly to the publisher (Association Press, 347 Madison Avenue, New York 17, N. Y.) by December first.

Films

Kyoto Story, a new 16mm sound color film on mission work in Japan, has been released by the boards of the Congregational Christian, Evangelical and Reformed churches.

The film tells of a GI in Japan meeting a missionary and inquiring about mission work. A review of the typical missionary activity does not overly inspire the GI. It is only when he sees the missionary serving unselfishly even the least ones, trying to show all men God's real concern and love, that he becomes convinced of the great importance of the missionary enterprise.

Kyoto Story rents for $9.00 for color and $6.00 for black and white. Preview copies are available. Write the

Rev. Alexander B. Ferguson, Director of Visual Aids for the Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y., for details.

Into the Good Ground, a challenging new motion picture intended to stimulate the study of the Bible both in the home and in the church school, has been released through the Religious Film Association, 45 Astor Place, New York 3, N. Y. Though nondenominational in character, the film was produced professionally at a cost of about $50,000 by the Pathescope Company for the Board of Christian Education of the Presbyterian Church, U. S. A. The Rev. W. L. Jenkins is General Manager of the Publication Division of the Board.

Among the new religious films previewed at the Sixth International Workshop in Audio-Visual Education sponsored by the I.C.R.E. were *Fujita, Orphan in Japan,* United Lutheran film on how a Japanese child grew up to become a Christian minister; *Like a Mighty Army,* United Lutheran stewardship film produced by Cathedral Films; *Prejudice,* produced by the Protestant Film Commission; and three Cathedral Film releases in the St. Paul series—*Years of Apprenticeship, Return to Jerusalem,* and *Ambassador for Christ.*

Publications

Audio-Visual Resource Guide, a 107-page listing of religious education films, slides, and recordings, has been published by the International Council of Religious Education to help local churches find and use suitable materials for their Sunday schools and other educational programs. The *Guide* was prepared under the supervision of Miss Pearl Rosser and the Rev. Donald Lantz of the International Council; evaluations of a number of the titles were prepared by I.C.R.E. committees of representative Christian educators in major cities.

Necessary technical information and rental procedure are given for all of the 1,200 titles included, and over 200 are evaluated and classified according to the basic objectives of Christian education. The *Guide* sells for $1.50, and can be purchased from denominational offices, councils of churches, and the International Council of Religious Education, 206 S. Michigan Avenue, Chicago 4, Illinois.

"New Ministers," a research bulletin of 32 pages, has been released by the Rural Church Department of Drew Seminary, Madison, N. J. Prepared to help pastors, parents, and teachers in recruiting new ministers, it is a report of a study of 1,978 ministerial students to determine the factors which influence men to enter the ministry, as well as retarding factors in making the decision. These men came from all of the 48 states, they represent 20 denominations, and they were contacted in 57 theological seminaries and church-related colleges.

The bulletin may be obtained from the Rural Church Department for 15 cents per copy, or $1.00 for 10 copies.

The same department has a number of other pamphlets, ranging in price from 10 cents to 40 cents each, under such titles as "Cooperative Churches . . . A Hundred Games for Rural Communities . . . The Art of Church Cooperation . . . Men Working" (which discusses 60 different kinds of work laymen are doing in their churches).

RECOMMENDED READING

Book Reviews By The Editor

Pastoral Counseling

BY SEWARD HILTNER

In the preface of this penetrating study the author states that his book, which is intended as an introductory survey, "is built upon a conviction that an introduction ought to present concrete, practical facts and fundamental theory together and show the relationship between them."

Consequently, Dr. Hiltner makes extensive analytical use of interview material, demonstrating how theory and approach follow from study of concrete situations. The result is an excellent book which should be of utmost service to chaplains.

Defining counseling as "helping people to help themselves through the process of gaining understanding of their own inner conflicts," the author views the counseling function as integral part of the pastor's many-faceted role as leader of a segment of the Christian community. He identifies circumstances in which a counseling situation exists, and points out, through interview material previously cited, the elements which make for constructive and effective counseling.

In this connection it should be noted parenthetically that the relation of personality dynamics to helpful counseling procedure is taken into careful account; and that distinction is drawn between "brief" and "extended" counseling, which latter the author cautions should normally be left to experts and professional psychotherapists.

How religion is inevitably linked with pastoral counseling is developed throughout the book, with emphasis upon the Christian-growth aspect of effective counseling; upon religion as the pastor's channel of access to those who turn to him for help; and upon the Christian framework in which he sets their problems.

Since the focus of the book is pastoral counseling, pastoral work and other functions of the pastor—preaching, worship, religious education, evangelism, administration, and social outreach—are treated in their relationship to counseling. How the same basic eductive principles and approach which make for good counseling apply, when properly transferred, to these related activities is effectively demonstrated, as is the preparation which these activities may afford for subsequent counseling situations.

Dr. Hiltner concludes his book with an examination of the distinctive resources of religion for pastoral counseling, followed by a discussion of media for training. We would suggest that this book will contribute to the understanding and skill of those who wish to improve their pastoral counseling.

(Abingdon-Cokesbury, New York, 1949, $3.00.)

The Church's Ministry in Our Time

BY HENRY KNOX SHERRILL

This book, which comprises the Lyman Beecher Lectures by Bishop Sherrill at Yale Divinity School, faces

with realism, wisdom, and inspiring courage the confusions and the perplexities of our troubled times.

Some things which the author says have been said before. Others, no doubt, have been the subject of thought for one reason or another unexpressed. All of what he has to say needs to be said, and to be read by ministers and laymen alike. We can be grateful to Bishop Sherrill for the perceptive insight and profound spiritual conviction with which he confronts the problems of our disordered world, their causes, and the resources at hand for overcoming them.

The author penetrates beneath social, economic, and political symptoms of distress to find the cause of the world's illness in the hearts and minds of men: "We have lost moral poise and balance, and deep spiritual conviction . . . We have lost hold upon God."

Political and economic confusion, social disarrangement and unease are the penalty we pay for our long preoccupation with man as man, largely to the exclusion of God and of any attempt to understand ourselves in relation to His will and purpose. "Part of the shock of the present," Bishop Sherrill writes, "comes from the realization of the failure of man in whom we had built up such overwhelming faith. We have been looking through the wrong end of the telescope."

In the Church the author sees weaknesses and limitations evident in our total culture. Also in the Church he sees the spiritual resources which can enable mankind to redeem itself. "In a world of space and time, in which men are easily led astray by the transitory and insignificant, the Church's chief task is to state in word and in life that the righteous God lives, rules, and loves. Here is the deepest truth of religion and one which runs like a golden thread through all man's experience of God . . . Here is the supreme fact which makes hope possible in our tragic era."

If in a deepened conviction and experience of God the Church has resource for meeting the perplexities of our rapidly changing order, it has also the principles of Christ's teaching which are relevant to the needs of the times. Stressing the importance of the human life of Jesus, in whom "we see not alone the divine reaching out of man but also the perfect response to the divine Will," the author points to Christ's teaching of the eternal worth of human personality, of the brotherhood of man, and to His command to lose one's self in ministry to others. The application of the one to the ideological conflict between totalitarianism and democracy, of the second and third to ideas of racial and national superiority, prejudice and discrimination, is patent.

Herein Bishop Sherrill sees the only possible basis for world peace, for economic cooperation, and for the well-being of our social order. That this will take courage he readily admits, "but if, as Christians believe, the world is God's creation and men the children of God, then the true realist is one who sees life from the point of view of the eternal and tries sincerely to live according to the way of Christ."

The book concludes with an analysis of why the Church has not more powerfully influenced our social order, and with the warning that now it is compelled by the pressure of events to come to grips with realities in the world in which we live. In this

connection he outlines the particular role of the minister, and indicates conditions necessary within the Church if it is to meet effectively the greatness of its opportunities and its task.

(Charles Scribner's Sons, New York, 1949, $2.00.)

Psychology and Religion for Everyday Living

BY CHARLES T. HOLMAN

Charles T. Holman's new book will be welcomed by all who know the breadth of his experience, the depth of his understanding, and the helpful vision of his writing. Pastor, teacher, counselor, and author, no man in America is better equipped to discuss his subject than is Dr. Holman. He will be remembered by many chaplains with whom he conferred on problems of personal counseling in his extensive travels during World War II.

This book is the September selection of The Religious Book Club. The selection is justified by the author's central concern with Christianity and its distinctive interpretation of life; and by his practical approach, based upon a primary interest in the application of sound principles and theories to the problems of normal men and women.

How people can be helped to overcome anxieties, frustrations, and defeats is suggested in fifteen short chapters which avoid technical terms for the easier comprehension of the reader. Dr. Holman penetrates behind the everyday problems of troubled individuals to discover psychological factors which help to explain them. He shows how the Christian religion contributes to the expansion of self to include larger goals and the welfare of other persons; how the resources of the Christian faith release power for the achievement of these goals; and how Christianity supplies a vision of life which helps to secure integration of personality at the highest level.

Vital content and lucid, informal presentation combine to make this study of unusual value to counselors as well as to lay readers. We recommend also its wealth of sermon ideas.

(Macmillan Co., New York, 1949, $2.75.)

The Vatican in World Politics

BY AVRO MANHATTAN

First published in England and now available in an American edition, *The Vatican in World Politics* deals with the papacy and the Catholic hierarchy as a State and world-wide political organization of profound influence and signal importance.

Avoiding discussion of the Church as a faith and a religious system, the author portrays vividly the role played by the Vatican in shaping political, economic, and social developments throughout Europe during the past fifty years.

Mr. Manhattan analyzes in careful detail the contemporary situation, country by country, describing clearly the policies of the Vatican in Spain, Italy, Germany, Austria, Czechoslovakia, Poland, Belgium, France, South America, Japan, China, and the United States.

The chapter on "The Vatican and the United States" may alarm some readers, and it may please others; but all will see superb strategy coupled with tremendous power ceaselessly at work to shape the future of America to the goals of the Catholic Church.

For the many Americans who feel

(*Continued on page 43*)

SKY PILOT SATIRE

Why We Love the Lord

The acts of God convey as much meaning as His words. When Jesus recalled the soul of Lazarus from the realm of spirits and rehoused it in its protoplasmic body, an oral affirmation of His God-manhood would have been superfluous. When He walked out of His own tomb, alive, on that never-to-be forgotten Sunday morning, all doubts concerning His deity vanished from the hearts of His followers.

By Ira Freeman

Ever since that memorable day dawned, a series of events—the initial one was the tidal wave of Christianism that flowed from the Mother Church in Jerusalem to all parts of the world—have been testifying that Jesus is alive. It has been demonstrated so often and so convincingly that Evil cannot beget Good that most non-Christian observers have retreated from the position that Christianism, the only way of life that insures happiness on Earth as well as in Heaven, is a hoax in blossom. Likewise, scientists, knowing that occurrences always spring from adequate causes, have discontinued the practice of invoking qualificative, noncommittal *maybes* when they refer to the source of the Church's power. Intellectual honesty is urging them to say: "The power of the Church is flowing from the living Son of God, and not from a cache of the lifeless remains of a son of a Palestinian carpenter."

But reviewing that kind of testimony and re-enforcing it with the other deeds which evidence the greatness of Jesus does not cause anybody's heart to bubble over with devotion. Facts of that nature are important. They safeguard man against the risk of worshiping any being below God. Nevertheless, they inspire only a feeling of awe. They fail to account for the love which Jesus receives throughout the world today.

Many mere men have left sufficiently large footprints in the sand of time to evidence their greatness. But they receive more contempt than respect from the scholars who follow their trails. The cuneiform inscriptions which archaeologists have found in the ruins of Earth's ancient cities evidence the

fact, as they are deciphered, that the masses slaved and fought and died that their Hammurabis and Pharaohs might strut and crow. These two excerpts from the translation of an Assyrian record of Sennacherib's invasion of the miniature kingdoms on the east coast of the Mediterranean Sea in 701 B.C. illustrate the average ancient king's contempt for everybody except himself: "The glory of my majesty overpowered him, and he fled to a distant place in the midst of the sea." That was Sennacherib's way of saying that Luli, the king of Sidon, retreated to Cyprus. This is what he said about the man who occupied the throne of David, in Jerusalem: "As for Hezekiah himself, the fear of the glory of my sovereignty overwhelmed him."

Jesus is the only man who is wholly worthy of everybody's respect. His invitation: "Come unto me, all ye that labour and are heavy laden," was not directed to a Master Race. It was addressed to the Human Race. His command: "Go ye therefore, and teach all nations," was tantamount to a divine ruling that eligibility for His love was not affected by nationality.

He is loved therefore, not because He worked great miracles in Palestine, and not because everything that has occurred since A.D. 33 evidences His deity, but rather because the objects of His affection, this planet's two billion inhabitants, are becoming more and more aware of their equal and unmerited eligibility for His love. He is loved because there is something about His love that makes man loving enough to be worth loving. He is loved because He has put a song in man's heart. He is loved because He heals broken hearts. But He is loved most of all because He softens so many of the hearts that break hearts, that each new generation affords Him fewer hearts to heal.

Recommended Reading

(*Continued from page 41*)

grave concern about the endangered policy of separation of Church and State in this country, and for the many more who have little factual knowledge about the issue, this volume serves as a warning and a guide. Two cautions, however, are due the reader: Incontrovertible as are the facts which the author presents, the book would be strengthened if it were more fully documented; and his purpose would be better served were Mr. Manhattan more emotionally detached from the story which he unfolds.

(Gaer Associates, Inc., New York, 1949, $3.75.)

This is nothing—just wait until he warms up!

NEWS AND VIEWS

GENERAL:

Secretary of Defense Louis Johnson recently directed establishment of an Armed Forces Chaplains Board to coordinate policies and activities of the chaplains corps of the Army, Navy and Air Force. The board will be composed of the three Chiefs of Chaplains and one additional member from each of the services, with its chairmanship being rotated annually. The responsibilities are the establishment of policy pertaining to procurement, standards, requirements, assignment, training, supplies, equipment and facilities; and maintenance of a close relationship with civilian churches.

The Federal Council of Churches has urged Christian people "to help bring industrial relations more into accord with the will of God." The statement declared that compulsory union membership should be neither required nor forbidden by law.

Church membership in the United States now exceeds the 80,000,000 mark and includes 54.9 per cent of the total population, according to a census of religious bodies published in the 1949 *Southern Baptist Handbook*. This report shows there are now 265,845 congregations in the United States.

The American Tract Society, which annually distributes millions of Christian leaflets, booklets and tracts throughout the nation, is now in the process of enlisting 100,000 "tract distributors," each pledged "to give one tract to someone each day and to pray definitely for the recipient." In this manner the Society hopes to increase its work by several million tracts per year.

Answer for Anne, a motion picture on displaced persons, produced by the National Lutheran Council, was judged the best religious film shown at the second annual Film Festival in Cleveland, Ohio. This 40-minute sound movie includes a number of scenes taken in a displaced persons camp in Germany. Distribution is handled by Religious Film Association, 45 Astor Place, New York 3, N. Y.

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The Pocket Testament League and the Business Men's Council of the Pocket Testament League are reunited with offices in New York. These groups for many years have given a New Testament to any person promising to read it. At present the League is trying to supply Gen. Douglas MacArthur's request for 10,000,000 scriptures for Japan.

PERSONALITIES:

The Rev. Ragnar Kjeldahl, a pastor of the United Lutheran Church in America, has been named president of the newly organized Chaplains' Association for Work with Merchant Seamen in San Francisco. Membership is open to anyone interested, but only ordained pastors are eligible for office.

Dr. Frank N. D. Buchman's Moral Rearmament program has gone a long

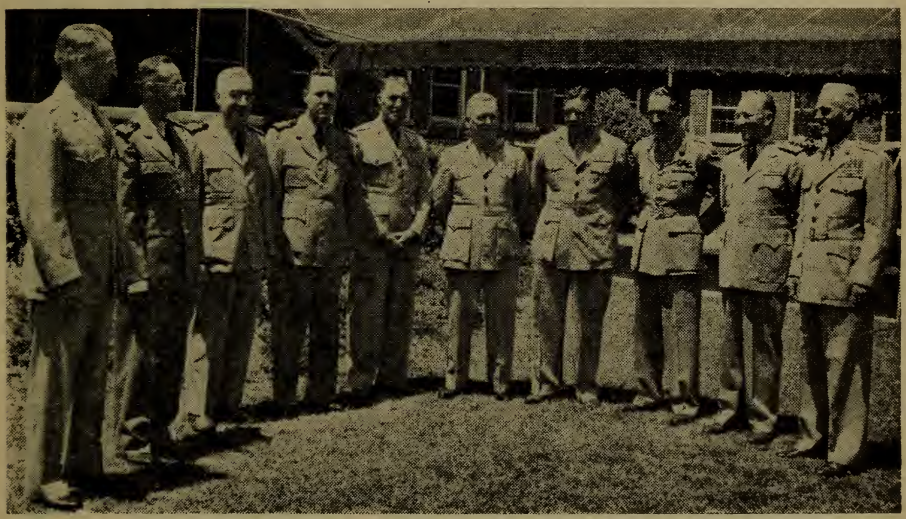
way since its beginning in England in 1921. One outstanding change is in the fact that it no longer relies exclusively on contributions from the rich. Middle- and working-class believers now donate a large part of the support, either in money or labor, for this world-wide evangelistic group.

CHAPLAINS:

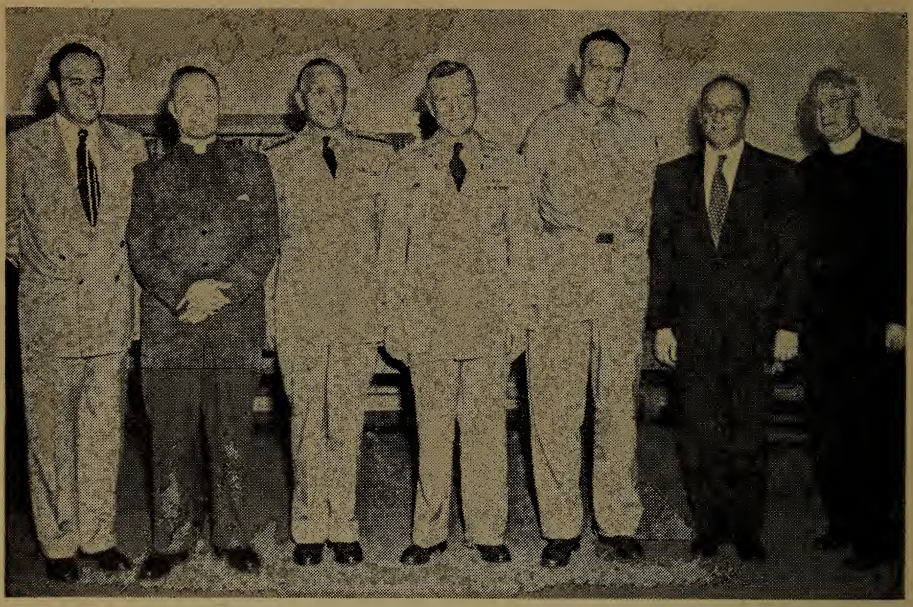
Chaplain (Brig. Gen.) William D. Cleary, retired Deputy Chief of Army Chaplains, died August 7 at the age of 67 at Walter Reed Hospital, Washington, D.C., after a long illness. Chaplain Cleary, a Roman Catholic priest, founded the Chaplain School at Fort Benjamin Harrison, Ind., in 1942. He was responsible for the training of 7,321 student chaplains. In 1943 the National Conference of Christians and Jews presented him a citation. He was also awarded the Legion of Merit with Oak Leaf Cluster. He became Deputy Chief of Army Chaplains in 1945 and retired in 1946, having completed 28 years of Army service.

The Rev. R. Glenn Massengale, a former Navy chaplain, is head of the religious education department at Scarritt College for Christian Workers, Nashville, Tenn.

The Rev. Newton Gordon Cosby, ex-paratrooper chaplain of the 101st Airborne Division, recently "ordained" another former paratrooper, Robert Bryan. Bryan wasn't ordained to the



Chaplain (Rear Adm.) Thornton C. Miller, field representative of the Chief of Navy Chaplains, shown with a group of chaplains at Camp Lejeune, N. C., as part of a visitation to study religious, moral and character-building programs. Pictured (from left) are: Col. George F. Good, Jr., Chief of Staff, Second Marine Division; Chaplain (Cmdr.) F. F. Smart, Jr., Second Marine Division Chaplain; Chaplain (Capt.) Luther Gerhart, Sixth Naval District Chaplain; Chaplain (Capt.) Frank R. Hamilton, Atlantic Fleet Chaplain; Col. William J. Whaling, Chief of Staff, Marine Barracks, Camp Lejeune; Chaplain (Cmdr.) A. F. McQuade, FMF Atlantic Chaplain; Chaplain (Cmdr.) E. Richard Barnes, Camp Chaplain; Col. Alan G. Warren, Royal Marines; Chaplain (Rear Adm.) Thornton C. Miller, Assistant Chief of Chaplains for Visitation, Chaplains Division, Bureau of Naval Personnel; and Maj. Gen. Franklin A. Hart, Commanding General of Camp Lejeune and the Second Marine Division. (*Official Marine Corps photo*)



Civilian clergymen who visited military chaplains in the European Command are shown at the Pentagon prior to departure. From left are the Rev. Harold G. Sanders, D.D., of Tallahassee, Florida; the Rev. Edward L. R. Elson, D.D., Washington, D.C.; Chaplain (Rear Adm.) Thornton C. Miller; Chaplain (Maj. Gen.) Luther D. Miller; Chaplain (Col.) Charles I. Carpenter; the Rev. Leon S. Lang, Ph.D., Philadelphia, Penna.; the Rev. Cosmas Shaugnessey, Jamaica, Long Island, N. Y. For a brief report on this visitation, please see the editorial in this issue. (*Official National Military Establishment photo*)

ministry; he was "ordained" to his position in the State Department, following the custom of the ecumenical Church of the Saviour in believing that laymen should be ordained to their vocations, just as ministers are ordained to their professions.

Chaplain (Capt.) John Warner Moore, USN, Ret., who left the service in 1948 after 31 years, assumed his duties in September as chaplain, instructor, and administrative aide to the headmaster of "The Gunnery," boys' college preparatory school in Washington, Conn.

We were glad to have the following chaplains and families use guest rooms at the Chaplains' Memorial Building, Washington, D.C., during July and August: Navy Chaplains Ralph Below, Howard Groover, Earl R. Brewster and family, Carl Sitler and family, Harold A. MacNeill and family, Reginald A. Berry and family, and Walter S. Peck and family; Veterans Administration Chaplain Bryan H. Keathley.

ANNOUNCEMENTS:

A series of workshop courses in institutional ministry for Veterans Administration chaplains, to be conducted at selected seminaries, has been announced. These workshops will offer an opportunity for intensive study, on a seminar basis, of the problems of institutional ministry, for the exchange of professional experience and

for free discussion of "ways of work" in religious ministry in hospitals. Payment of tuition for the workshops, as well as for travel and per diem for chaplains, will be assumed by the central office.

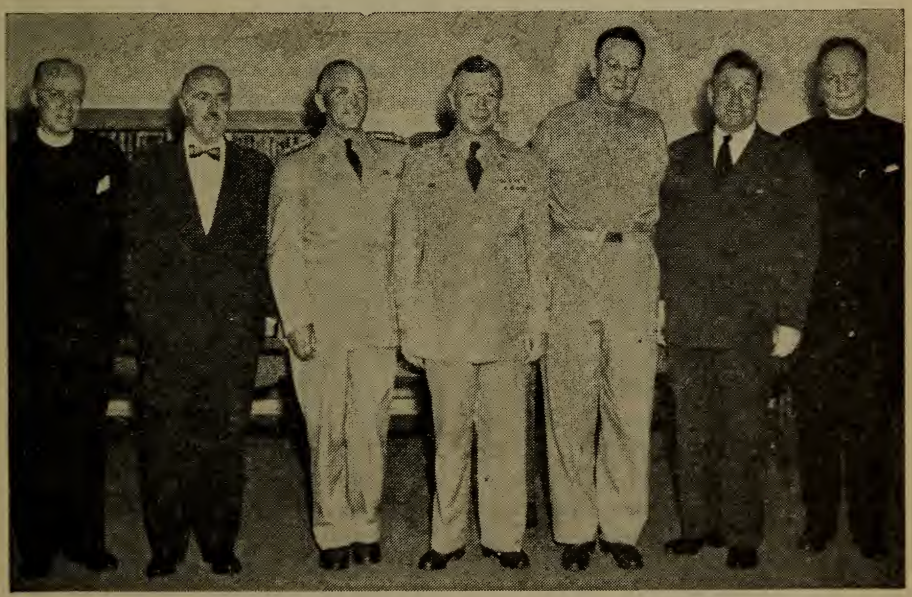
The second annual Christian Writers' Conference and Workshop will be held November 10, 11 and 12 in the offices of the Christian Writers Institute in Chicago, featuring lectures by well-known editors, publishers and writers of Christian magazine, book-length and Sunday school material. Workshops will give opportunity for individual manuscript criticism.

The Southern Presbyterian denomination, officially known as the Presbyterian Church, U. S., is moving its headquarters from Dallas, Texas, to Atlanta, Georgia.

EDUCATION:

Reserve training for clergymen who were chaplains was launched this fall in the New York-New Jersey Military District and the Third Naval District. The training units are established for lectures on such topics as world conditions and religion, counseling, the role of religion and mental health, social service, new military developments, community relations, alcoholism, geopolitics and veterans' problems.

Thirty-three hundred people attended the premiere of a new film, *They Follow On*, held in Chicago's Moody Memorial Church. The film was pro-



Civilian clergymen who visited military chaplains in the Far East Command are, from left, the Rev. Matthew Miller, OFM, of Boston, Mass.; the Rev. Leo Jung, Ph.D., New York City; Chaplain (Rear Adm.) Thornton C. Miller; Chaplain (Maj. Gen.) Luther D. Miller; Chaplain (Col.) Charles I. Carpenter; the Rev. J. Warren Hastings, D.D., Washington, D.C.; and the Rev. O. P. Kretzmann, D.D., Valparaiso, Ind. The editorial in this issue carries a brief report on this visitation. *(Official N. M. E. photo)*

Janis and Edgars Ulis, six-year old twins to whom volunteer workers for Church World Service supplied milk and graham crackers upon their arrival to what must seem to them a strange new land. As many families of displaced persons are finally united, there are many children to be cared for while parents are busy with details of arrival.

duced for the Moody Bible Institute. The 30-minute production is filmed in 16-mm. natural color and narration is done by John Weigel, Chicago network announcer.

The Sunday School was the name chosen for the former *Sunday School Worker,* Free Methodist magazine designed to aid Sunday school teachers and officers in their church school work. Expanding from a four-page periodical in 1916 to its present size as a forty-page magazine today, *The Sunday School* carries not only lesson outlines and helps for every age group in the Sabbath school, but also news and views on every subject relating to the Sunday school field, along with new ideas and helpful suggestions for different phases of the work.

INTERNATIONAL:

There will be a meeting in Bangkok, Siam, December 4-11 under the auspices of the World Council of Churches and the International Missionary Council to discuss problems confronting Christianity in Asia under the theme, "The Church in Changing East Asia," with the major emphasis on evangelism.

The skills of physicians now in D.P. camps in Europe is without parallel, asserts Church World Service, which is trying to find them homes and practices through American Protestant churches. In pleading for communities to make provision for these physicians, Dr. Stanley I. Stuber says: "They possess the qualifications and qualities demanded by any country to improve the health of its citizens. Too many of these doctors are emigrating as laborers in order to maintain themselves and families."

FOREIGN:

Since the liberation of Norway from German domination, 100 new parishes have been organized. The total number of pastors in Norway today exceeds 4,000. In 1900 there were 3,129 and in 1938, 3,895. It is likely that the churches will have to permit some women to serve as ministers in order to fill all pulpits because of the relative lack of theological students.

The meal of fellowship common in the early Christian church has been revived in the Church of England parish of Hilgay, Norfolk, as a means of promoting unity among members of different Christian denominations. The only conditions for participation are "baptism and some guarantee of personal discipleship." This is distinct from the Holy Communion and is not a sacrament. Bread is broken at the altar rails and then put into baskets, which are handed from pew to pew.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ